

AASHIQ
-E-
SAWDIQ

The True Lover of Allah Ta'ala

A Discourse
By
Hazrat Maulana Yunus Patel Saheb
(Daamat Barakaatuhum)

Part One

ଓରଓରଓରଓରଓରଓରଓରଓ

**“ SAY (O MUHAMMAD ﷺ) : IF YOU DO LOVE ALLAH,
FOLLOW ME. ALLAH SHALL LOVE YOU AND FORGIVE YOU
YOUR SINS; AND ALLAH IS MOST-FORGIVING,
VERY-MERCIFUL.”**

[SURAH AAL-IMRAAN 3 : 31]

***The footprints of the Beloved of Allah,
Nabi Muhammad ﷺ, is the road to Jannat;
The Sunnats of Rasulullah ﷺ
connect one with Allah Ta’ala .***

[Hazrat Maulana Hakeem Muhammad Akhtar Saheb]

ଓରଓରଓରଓରଓରଓରଓରଓ



FOREWORD

All praise is due to Allah Ta'ala, the All Beautiful; Gentle, Delicate (*Al-Lateef*) and Loving (*Al-Wadood*). Salaat and Salaam upon the Beloved of Allah, Sayyedena Muhammad ﷺ, eternally.

This book is a combination of two discourses and covers the most endearing and beloved subject to Saalikeen : **Divine Love**. My respected and honourable Sheikh, Hazrat Maulana Yunus Patel Saheb (Daamat Barakaatuhum) discussed this subject matter at one of his weekly programmes at the Musjide-Noor (Asherville) and at another in Pietermaritzburg.

As has been said, that the true exposition of Love should be heard from one who has the reality of it within his heart. Since Hazrat Maulana is, himself, a great lover of Allah Ta'ala and Rasulullah ﷺ, his commentary of Divine Love added Noor to Noor.

Hazrat Maulana Yunus Patel Saheb (D.B.) is the Khalifa of two great spiritual personalities : Hazrat Maulana Hakeem Muhammad Akhtar Saheb (his present Sheikh) and Hazrat Mufti Mahmood-ul-Hasan Gangohi (R.A.) and is, himself, the mentor and preceptor of many, including myself.

Hazrat Maulana is the embodiment of virtue, with a character adorned with the noblest of attributes and whose knowledge is like an ocean; in depth, magnitude and vastness. Moreover, Allah Ta'ala has blessed Hazrat Maulana with a most engaging manner of presenting the story of Divine Love and of inviting others to the same. Added to this, Hazrat Moulana's blessed company and words have a very magical effect on the hearts and souls of listeners, introducing them to the Sublime Beauty and Splendour of Allah's Love and inspiring them on the path of Divine Love.

Alhamdulillah, saalikeen, all over the world, are benefiting tremendously from the talks, books, tapes and Malfoozaat of Hazrat Maulana. Due to the same, many have undergone a complete spiritual metamorphosis, becoming themselves ardent lovers of Allah Ta'ala and Rasulullah ?

This humble servant also added relevant extracts, which would elaborate more on the discussion, from other Majaalis, Tarbiyyah Lessons at the Madrasa and poetry which my respected Sheikh is wont to read and expound on, at various other times.

Due to the increased number of pages, it was decided that the book be published in two parts, so as to make for lighter reading.

May Allah Ta'ala make this very, very humble effort purely and solely for His Pleasure. May He accept it and may He grant this sinful, insignificant servant the reality of everything contained within the pages of this book. May He make it a means of inspiration to all those who read it and may He make it a *Sadaqae-Jaariyah* (perpetual reward) for my respected and honourable Sheikh, as well as for myself.

May Allah Ta'ala grant Hazrat Maulana Yunus Patel Saheb long life and the best of health and well being to continue with his exceptional services to Deen. (*Aameen*)

a thorn from a rose garden
[November 1999]





FOREWORD

All praise is due to Allah Ta'ala, 'The Light of the Heavens and earth'
and the Executioner of all affairs.

Salaat and Salaam upon the Beloved of Allah,
Sayyedena Muhammad ﷺ, eternally.

This booklet is a continuation of a discourse on the subject of **Divine Love**, entitled *Aashiq-e-Sawdiq*. My respected and honourable Sheikh, Hazrat Maulana Yunus Patel Saheb (*Daamat Barakaatuhum*) had discussed this subject matter at his weekly programmes at the Musjid-e-Noor (Asherville) and at other venues : in Pietermaritzburg, Isipingo Hills, etc.

As has been said, the true exposition of Love should be heard from one who has the reality of it within his heart. Since Hazrat Maulana is, himself, a great lover of Allah Ta'ala and Rasulullah ﷺ, his commentary of Divine Love is something that will delight the heart, soul and mind of all those treading the path of Divine Love.

Moreover, Allah Ta'ala has blessed Hazrat with a most engaging manner of presenting the story of Divine Love and of inviting others to the same.

Alhamdulillah, Muslims, all over the world, are benefiting tremendously from the talks, books, tapes and Malfoozaat of Hazrat Maulana. Due to the same, many have undergone a complete spiritual metamorphosis, becoming themselves ardent lovers of Allah Ta'ala and Rasulullah ﷺ.

This humble servant also added relevant extracts, which would elaborate more on the discussion, from other Majaalis, Tarbiyyah Lessons at the Madrasa and poetry, which my respected Sheikh is wont to read and expound on, at various other times.

Due to the increased number of pages, it was decided that the book be published in two parts, so as to make for lighter reading.

May Allah Ta'ala make this very, very, humble effort purely and solely for His Pleasure. May He grant this sinful, insignificant servant the reality of everything contained within the pages of this book. May He make it a means of inspiration for all those who read it and may He make it a *Sadaqa-e-Jaariyah* (perpetual reward) for my respected and honourable Sheikh, as well as for myself, and all those who contributed in its publication.

May Allah Ta'ala grant Hazrat Maulana long life and the best of health and well being to continue with his exceptional services to Deen. (*Aameen*)

a thorn from a rose garden

17th Rabiul-Awwal 1421

[June 2000]

~~~~~

NB.: Do not touch the Arabic script of the Ayaah (verses) of the Qur`aan Sharief if not in a state of Taharat (cleanliness) – i.e. Wudhu, or Ghusl (if required). You can touch the translation.

~~~~~

*Alḥamdulillahi wa-ka-fa waṣṣalaatu waṣṣalaamu
‘alaa Sayyidinil Mustafa. Ṣallallahu ‘Alaihi wa’alaa aalihi
wa aṣḥabihi wabaraka waṣallama tasleeman kaseeran kaseera.
Qaalallahu Tabaraka wa Ta’ala : A’oozu billahi minash
Shaytaanir Rajeem. Bismillahir Raḥmaanir Raḥeem :*

**“...AND THOSE WHO HAVE IMAAN ARE MORE INTENSE IN THEIR
LOVE FOR ALLAH...”**

[SURAH BAQARAH 2 : 165]

‘Ulama-e-Kiraam, respected brothers and also, sisters at the
Madrasa,

As-Salaamu ‘Alaykum wa-Rahmatullah

In Thursday night’s programme, I had mentioned that, *Insha-Allah*, we will discuss tonight, an incident in the life of Hazrat Junaid Baghdadi (*Raḥmatullah ‘alaih*), a great Wali of Allah.

Sheikh Abu Bakr Kattaani (*Raḥmatullah ‘alaih*) had reported that once, at the occasion of Haj, a group of Sufis gathered...

HAJ

As we know, Haj is an occasion where people of all calibres, from all walks of life, draw together : the wealthy, the poor, the businessmen, the industrialists, kings, rulers, highly qualified Aalims, Muftis, Qaaris and, of course, great Sufis.

Allah Ta’ala has made Haj such an occasion which cuts across the boundaries of race, colour, language and class, bringing all kinds of people together. However, despite the apparent unity,

people generally look for people of like mind, qualification, character, etc. They seek out those who will discuss issues and items which are relevant to them or which meet their interests.

The Ulama will seek out those who are discussing Deen, those who have made a thorough and in-depth study of the Qur`aan and Sunnah. Kings, Rulers, diplomats and envoys will meet, discuss and deliberate the political and economic climate of their countries and other related matters or concerns.

If a person is business orientated then there too he will be found looking for contacts in the business arena; those who will introduce him to some very good businessmen in Makkah Sharief or Madina Sharief, with whom he can establish a business relationship and association to do some importing, exporting, etc.

Some businessmen are found occupied in business pursuits even there. This is neither *Haraam* (forbidden) nor sinful, but this should not be the purpose of Haj and Umrah. The purpose should be to perform Haj for the pleasure of Allah. If by the way, a person did business, then this is a different issue.

FOR THE PLEASURE OF ALLAH

Unfortunately, our intention for Umrah and Haj is no longer for the Pleasure of Allah; it is rather for material gain or some other worldly reason. Rasulullah ﷺ had mentioned : ***“Near the time of Qiyaamah the rich ones from amongst my Ummah will perform Haj for the sake of travel and holiday; the middle class will perform Haj for commercial purposes, thereby***

transporting goods from here to there while bringing commercial goods from there to here. The Ulama will perform Haj for the sake of show and fame; the poor will perform Haj for the purpose of begging.”

The reality of this Hadith is quite manifest. Some are allured with shopping, with the purchase of gold and silver...giving preference to walking around bazaars and shopping centres despite having been granted the blessed opportunity of walking around the *Baitullah*. Some wile away precious time in other idle pursuits and even sin...

Many give preference to casting evil glances at every woman who is unveiled than to the sight of the blessed Ka’bah Sharief. Others give preference to watching the filth on the Television screen rather than casting their gaze on the blessed green dome or conveying Salaam to Rasulullah ﷺ at his grave.

Then again, many are the ones who flaunt the number of trips they have made to the Hijaaz, thus nullifying the reward of their Ibaadah due to the sin of *riyaa* (show). Many, who are themselves wealthy enough to give Zakaat, are found clad in the garb of the poor and needy ... begging and sometimes even stealing.

People, in general, have forgotten the purpose of Haj and Umrah. As a result of our defective and insincere intentions, the spirit, significance and beauty of Haj just passes by without leaving any impression on our lives.

However, true and sincere ones are to be found, who have come as lovers of Allah, seeking the pleasure of their beloved Allah Ta'ala, the object and goal of their lives.

These are the *Sufis*, the *Auliya Allah*, the *Ahlullah* ...whose presence is a source of multiplied spiritual blessings. They too, look for those who have, within their hearts, the *Muhabbat* (Love) of Allah Ta'ala and who have gathered there for no other purpose but to give expression to the love they bear for Him and gain His pleasure.

A LOST TREASURE

The *Muhabbat* of Allah is the lost treasure of the believers. Unfortunately, we do not even know as to where to find it, let alone how to obtain it. In fact, due to our own folly, we are not even aware as to the tremendous value of this lost treasure. As a result, we remain indifferent and negligent.

This Love of Allah is the very purpose of our creation. Allah Ta'ala has mentioned in a Hadith-e-Qudsi : ***“I was a hidden treasure. I desired to be known so I created the creation.”***

We were created for this recognition, this love and this worship of the One who is truly Most Beautiful, Most Loving and who is Ever-Living : **ALLAH.**

Allah Ta'ala mentions in the Qur'aan Sharief :

“AND I CREATED NOT THE JINN AND MANKIND EXCEPT THEY SHOULD WORSHIP ME.”

[SURAH ZARIAT 51 : 56]

The *Mufasssireen* (Commentators of the Qur`aan Sharief) have translated the word, ‘*Li-ya’budoon*’ (i.e. worship Me) as ‘*Li-ya’rifoona*’ (i.e. recognise Me). If that be the case, we may ask as to why Allah Ta’ala has then used ‘*Li-ya’budoon*’ and not the word ‘*Li-ya’rifoona*’ (recognize Me) in the *ayat* (verse).

...The answer, thereof, is that the proof of the *Ma’rifat* (recognition) of Allah Ta’ala lies in *Ibaadah* (worship) of Allah ...otherwise anyone can claim to be an *Aarif* of Allah.

To attain and procure the sublime and elevated stage of the *Ma’rifat* of Allah, one will have to climb the ladder of the Sunnah of Rasulullah ﷺ. Since the Sunnah encompasses and embodies *Ibaadah* in every mode and manner, there therefore remains no other direction to realize the goal of *Ma’rifat*.

Unfortunately, we do not even meditate on the purpose of our creation and thus waste our lives in absolute futility...

In fact, as a result of the same ignorance and negligence, we do not project the reality and essence of *Imaan* and *Islam*, which is this *Muhabbat* of Allah Ta’ala. Thus, non-Muslims see a picture of only rules, regulations and rituals and not the intimate relationship and friendship between the servant, as the lover, and Allah, as the Beloved.

RECOGNITION

Nevertheless, we find that ‘like’ attracts ‘like’. The hearts and souls of these *Auliya Allah* are such that they recognise those who possess the same jewel of Divine Love in their hearts.

Present in this gathering of Sufis was Hazrat Junaid Baghdadi (*Rahmatullah 'alaih*), the youngest of all.

These Sufis were discussing the love of Allah Ta'ala because the food and nourishment of their hearts and souls; the object of their lives and thus the subject of their hearts was the love of Allah. Since the tongue will only speak of that which pervades the heart and mind, thus the discussion of Divine Love. Beside this love of Allah, nothing else could capture the attention and interest of their hearts.

... The exclusive condition of the *Ahlullah* is that their hearts are occupied with His Love and His love alone and their souls are enjoying His nearness and His nearness alone. As such their life and death is for their Beloved Allah and His Beloved Rasul ﷺ.

Consequently, this discussion revolved and centered, more especially, on the recognition of the lovers of Allah Ta'ala. Each Wali gave his own description and opinion as to who the true lover of Allah is.

Allah Ta'ala, Himself, says in the Qur'aan Sharief :

**“...AND THE BELIEVERS ARE MORE INTENSE IN THEIR LOVE
FOR ALLAH...”**

[SURAH BAQARAH 2 : 165]

Everything has some sign or quality for its recognition. What then are the signs, the qualities and the attributes of an *Aashiq* (lover) of Allah? How are we to recognize that person who has the love of Allah Ta'ala ? Who is the one who can really claim: *“I have got the Love of Allah.”*

A claim of Love can, after all, be made by anyone. The reality of love has its proof beyond a verbal declaration.... What then, is the proof of this love?

THE FALSE CLAIM OF LOVE

Maulana Jalaluddin Rumi (*Rahmatullah 'alaih*) has related a story in his Mathnavi Sharief : A man glanced at a woman and so taken was he with her beauty that he told her : *“My eyes have never beheld such beauty. I have fallen so deeply in love with you that I have eyes for you and for you alone.”*

The woman told him : *“If that be the case, you should see my sister, who is far more beautiful. She is walking right behind us.”*

The person immediately turned his face to see the sister, only to receive one slap from the former, who said to him : *“Just now you claimed such love for me ...that you had eyes for only me. ...Is this the proof of your love?”*

This then is the insincerity of the lovers of sensuality.

SENSUAL LOVE

The lovers and admirers of sensuality are masters in the art of lies and thus very shallow in their sincerity. They claim love with their tongues – that life will not be life except with their beloved ones. Would that we knew what Love is ... the **genuine** thing.

These fools, who today claim that they have eyes for only their beloveds and who promise the world as proof of their love ...what becomes of them tomorrow when their eyes behold another ? What becomes of their ardent love when old age and ill-health passes over the faces and bodies of their beloveds ?

Whilst sensual love is fickle and superficial, the love of Allah is for *always*... It will never wither; it will never die.

My Sheikh, Hazrat Maulana Hakeem Muhammad Akhtar Saheb (*Daamat Barakaatuhum*) has, in poetry, most splendidly and eloquently, presented true love.

**If there is any true love, then it is
The eternal love of the Ever-Living Lord,
The love of a perishing beauty is always a temporary one.
O Akhtar ! Do not be deceived by any charms
Of the Universe,
Rather remain in love with (Allah),
The Creator of the Universe
In this *temporary* world.**

The point being made by Maulana Jalaluddin Rumi (*Rahmatullah 'alaih*) is that we too make loud and bold claims of having sincere love for Allah Ta'ala and Rasulullah ﷺ, but the moment some Haraam temptation is presented to us, we turn our heart's attention to nafs and Shaytaan and quite simply forget our 'love' for Allah.

We then give our hearts to a beautiful face, or we succumb to the Haraam acquisition of some material object, be it gold, silver, property, etc. or we trample the laws of Shariah for some worldly power.

...What becomes then of our ardent love for Allah when we choose '*ghairullah*' (anything other than Allah) above Him ?

**“More preferable in my sight is the patient silence
Of my deep love for You;
Than the loud exclamation of Love;
For often indeed the loud claims of a lover,
Emanate from a breast with no effect and no depth.”**

We should ponder over our insincerity... This realization would suffice in silencing our false claims.

To revert to the discussion at hand : different opinions were given and these opinions were given by those who were great Sufis... true sufis... genuine sufis. Divine lovers were presenting expositions of Divine Love, from experience.

They were not ordinary Muslims who fulfil the rights of Allah Ta'ala (be it the performance of *Salaah*, fasting in the month of Ramadaan, the payment of *Zakaat*, recitation of the Qur'aan Sharief, etc.) with an attitude that such rights are an 'obligation' and 'duty'.

These were true lovers of Allah Ta'ala, whose *Ibaadah* was neither motivated by fear of punishment nor the desire for reward. Their sole intent was to earn His Pleasure. Thus, their

Ibaadah was a sincere expression of their deep love for Allah. Therefore, their opinions were valid opinions.

EXPERTISE

I had mentioned in one of my Jum'uah talks that in everything, we look for or we take the opinion of the person who is highly qualified or who has the expertise in that particular field.

When it comes to the Medical field then we have neither the deep knowledge nor the expertise to practise medicine. There are medical journals and texts available in English which we too can obtain and read. However, if we were to do so and then diagnose the sick, then the end results of such malpractice is that there will be more people in the *qabrastan* (graveyard) than outside the *qabrastan*.

In the same way, in the field of Law, we find that the constitution is written in English. Despite this, public opinion cannot dictate to the Constitutional Committee in so far as the interpretation of the constitution is concerned. However, the attorney and advocate qualified in the field of Law, does have the authority and permission to forward his interpretations and explanations.

In the same way, here, we find the experts in the field of '*Ishq*' (Love) presenting their opinions.

ETIQUETTE

Hazrat Junaid Baghdadi (*Rahmatullah 'alaih*) sat with his head bowed down and remained quiet, not voicing any opinion. This

he did out of respect and etiquette. Since he was young and sitting amongst seniors, he considered it inappropriate and unbecoming to exhibit and flaunt his knowledge.

This is a lesson to be learnt : Although he had knowledge and although he also held an opinion, respect demanded that he listen to the views of his senior ones first. Added to this, he should not say anything until he is asked to say something. These are teachings of Islam and Shariah which have long been forgotten.

Shariah teaches us to consider and respect a person according to his rank and status, and to approach and address him at his level, in accordance with that person's intelligence and understanding.

However, due to our fall from the pedestal of civilization and humanity to the ebb of ignorance, obscenity and indecency, everything of the structure of our society is unstable and disorderly.

ROLE REVERSAL

When children become fathers and fathers behave like children, then Qiyamat must certainly be near. In fact, one of the signs of Qiyaamah, as has been mentioned by Rasulullah ﷺ, is: “...*the maid servant would give birth to her master or mistress.*”

Due to the tendency of disrespect and disobedience, children of later generations (i.e. these times) will not only be defiant but also assertive and domineering. They will treat their mothers in the manner a slave-girl is treated.

These days the children dictate and issue instructions and orders, and parents are found submissive and compliant to their children's 'authority'. Parents are found pleading and begging their children to do such and such. So many parents say that their children treat them as if they are children and their children, the parents.

The same 'role reversal' is to be found in schools, Madrasas, etc. In every department we find that senior ones are no longer respected. Children, pupils, mureeds, etc. regard themselves as equal to and on par with their seniors.

AKHLAAQ AND AADAAB

Rasulullah ﷺ had himself emphasized *akhlaaq* and *aadaab*, saying : *"I have been sent to perfect good morals and manners."* He therefore also said : *"Whoever does not honour our elders is not of us."*

If we were to reflect, we would find ourselves lacking in true and sincere respect, honour and thus obedience.

In a gathering of senior personages, who were also true lovers of Allah Ta'ala, Hazrat Junaid Baghdadi (*Rahmatullah 'alaih*) considered it disrespectful to say anything without being asked to. He is teaching us *aadaab* (etiquette).

They then asked him to also contribute to their discussion and present his opinion : *"O Iraaqi, you also might as well elaborate on this issue."*

In response, he did not refuse. He did not say : “*You have said something, therefore I will not say anything.*”

When there was the demand of etiquette and respect, then at that time he fulfilled the demand, but on request, he spoke. He said that which surfaced from the very recesses of his heart and soul ... a beautiful explanation and exposition that stirs the heart.

THE SPEECH OF THE HEART

He lowered his head and with tears streaming down his face, he said : “*An Aashiq (ardent lover of Allah) is that servant of Allah who has divorced his mortal self from his carnal desires...*” (i.e. He has annihilated himself).

Having recognised the true nature of his *nafs*; its inherent evil and baseness, the true lover of Allah divorces himself and severs any kind of ‘friendly’ relationship which he had had with his *nafs*. In turn, he establishes his relationship and friendship with Allah Ta’ala as it should be. He recognises Allah as his Master and himself as just a slave of Allah.

Rasulullah ﷺ has informed us that our deadliest enemy is our *nafs*. And the *nafs*, without having undergone any reformation, is evil, corrupt and destructive.

However, when *hidayat* (guidance) and *taufeeq* (Divine assistance) knocks at the door of the heart and the heart opens to sincere submission to Allah Ta’ala, then there follows

recognition, and progression until the ultimate stage of annihilation is reached.

THE STAGES OF THE NAFS

In the Qur`aan Sharief, Allah Ta`ala makes mention, in the words of Hazrat Yusuf (‘*Alaihis Salaam*) :

“...VERILY THE NAFS IS A GREAT COMMANDER OF EVIL...”

[SURAH YUSUF 12 : 53]

Since the inclination and pleasure of the nafs lies in desires and lusts, it thus invites one to indulge in sin. In fact, the nafs wallows in self-deception, considering itself worthy of submission.

In disposition and temperament, the nafs resembles *Fir’aun* (who had declared himself to be God) and Shaytaan is comparable to his right hand, *Haamaan* (who had encouraged, supported and endorsed the claims of Fir’aun). Hence, on the advice and encouragement of Shaytaan, the nafs imposes demands and expects that we accommodate, oblige and serve it.

Only with *mujahada* (striving) and *Islahun-Nafs* (reformation) does it progress to the nafs which is ‘*Lawwamah*’.

This nafs has also been mentioned by Allah Ta`ala in the Qur`aan Sharief. Allah Ta`ala states :

“AND I SWEAR BY THE SOUL THAT REPROACHES AT EVIL.”

[SURAH QIYAMAH 75 : 2]

Whilst the nafs which is '*Lawwamah*' is inclined to the pleasure of sins, it is also given to the obedience of Allah. Thus, when a person succumbs to evil, he is remorseful and regretful and reproaches himself on his weaknesses. He has a conscience that troubles him.

However, with a little more effort, [and this too under the guidance of a Sheikh who is learned, experienced and pious] the nafs will sooner than later have no option but to relinquish its illusory 'throne' and 'crown', and its fantasy 'kingdom' and adopt its rightful garb of a slave.

With the *Fadhl* (grace) of Allah Ta'ala, such a nafs becomes '*Mutma`innah*' – content and satisfied with complete obedience to the *Ahkaam* (orders) of Allah.

NAFS-E-MUTMA`INNAH

In *Tafseer Mazhari*, Qadhi Thanauallah (*Rahmatullah 'alaih*), defines this *Nafs-e-Mutma`innah* as :

- ❖ The nafs which enjoys security from the *Azaab* (punishment) of Allah Ta'ala.
- ❖ The nafs which has recognised Allah Ta'ala and as such does not enjoy any satisfaction except in the *Zikr* (remembrance) of Allah. It does not want to be distanced from Allah Ta'ala for even a second.

Like the fish that enjoys satisfaction and comfort only deep down, in the depths of the ocean, so too does this nafs enjoy

satisfaction only in the depths of the ocean of the *Qurb* (proximity) and *Muhabbat* (Love) of Allah Ta'ala.

Such a nafs will be called upon by Allah Ta'ala at the time of death as:

**“O (YOU) THE ONE IN (COMPLETE) REST AND SATISFACTION!
COME BACK TO YOUR LORD, WELL PLEASED (YOURSELF) AND
WELL PLEASING UNTO HIM! ENTER YOU, THEN, AMONG MY
HONOURED SLAVES, AND ENTER YOU MY PARADISE!”**

[SURAH FAJR 89 : 27/28/29/30]

Whilst these are the stages traversed to achieve ‘Annihilation’, it should be understood that this is most easily and successfully obtained with the *suhbat* (company) and direction of the *Ahlullah*.

‘ABDIYAT

Thus, the *Aashiq* of Allah becomes the personification and embodiment of the Hadith : **“*Die before you die.*”** when he annihilates himself (i.e. his nafs) and submits himself in totality to Allah Ta'ala...when he chooses the *hukm* (order) of Allah and the pleasure of Allah over the *hukm* of his nafs and the pleasure of his nafs.

He then regards himself as nothing; a non-entity. As such, at every given moment, there is ‘*Abdiyat* (servitude). This then is proof of his love for Allah Ta'ala.

Hazrat Ibraheem bin Adham (*Rahmatullah ‘alaih*), a great Wali of Allah Ta’ala, once mentioned having learnt the method and etiquette of servitude from a slave he had purchased.

Hazrat Ibraheem bin Adham (*Rahmatullah ‘alaih*) asked the slave: “*What is your name ?*”

The slave replied : “*That which you give to me.*”

He then asked : “*What would you like to eat ?*”

The slave replied : “*Whatever you give me to eat.*”

He then asked : “*What would you like to drink ?*”

The slave answered : “*Whatever you give me to drink.*”

He asked : “*What would you like to wear ?*”

The slave replied : “*Whatever you give me to wear.*”

He then asked : “*Don’t you have **any** desire ?*”

The slave in turn asked : “***What does a slave have to do with desire ?***”

We, as the servants and slaves of *Allah*, should also take lesson. This is the reality of servitude.

FANAA

My Sheikh, Hazrat Maulana Hakeem Muhammad Akhtar Saheb (*Daamat Barakaatuhum*) mentions in some poetry :

“True ‘Abdiyat is to die and to live in

The pleasure of my Master.”

A person once asked Hazrat : “*How are you?*”

Hazrat replied : “*I am living and I am dying I am dying and I am living.*” – meaning : When any desire which is displeasing to my Beloved Master, surfaces within my heart, then for the pleasure of my Beloved **Allah**, I sacrifice, with pleasure, that desire. Thus, do I ‘die’ for Him. On this ‘*fanaa*’, He blesses me with ‘life’.

Initially, the *Saalik* experiences some difficulty in rendering the sacrifices of his heart, for the pleasure of Allah. His heart is, at such times, expressive of : “*O my Allah, Your pleasure before my pleasure.*”

However, on the lofty plane of *fanaa*, having experienced the sweet pleasure of the pleasure of Allah, there is happiness with every decision of Allah Ta’ala, and an ecstasy accompanying every sacrifice rendered for Allah Ta’ala. The expression of the heart is then : “*O my Beloved Allah, Your pleasure is my pleasure.*”

ELEVATION

When such a condition subdues the Aashiq of Allah, he forgets himself in his Love for Allah Ta’ala.

Until the person does not forget his own self in the Love of Allah, he is not a lover of Allah. As long as a person maintains his own position and considers himself to be a person worthy and deserving of honour, dignity and respect, he has not

recognized the Greatness of Allah Ta'ala and thus cannot be a true lover of Allah.

Since he has not annihilated himself, he is in reality a lover of himself.

When a person does not consider himself one before whom everyone should stand with respect, shake his hand and kiss his forehead, and when he adopts humility and humbleness as the garb of his heart and character, then Allah Ta'ala puts his respect into the hearts of people. On his sincere servitude to Allah Ta'ala, others then wish to meet him, shake his hand and even serve him.

Following annihilation is elevation. Hazrat Umar (ؓ) had related a Hadith from Rasulullah ﷺ : ***“He who is humble for Allah’s sake will be exalted by Allah, for though he considers himself lowly, he is great in the eyes of men; but he who is proud will be abased by Allah, for though he considers himself great, he is lowly in the eyes of men to such an extent that he is of less value in their estimation than a dog or a pig.”***

The pre-condition is that this humility be for the pleasure of Allah Ta'ala and not so that one may gain recognition and honour amongst people. This humility manifests itself when a person recognizes the Greatness and Grandeur and Absolute Power and Majesty of Allah Ta'ala.

My Sheikh describes this condition of annihilation very aptly : When the sun of Allah’s Greatness rises within the heart then

the stars of *takabbur* (pride), *riyaa* (show) and *ujub* (vanity) wane in its light and become **non-existent**.

STORY OF THE RAINDROP

Sheikh Saadi (*Rahmatullah ‘alaih*) mentions a beautiful story, in his Bustaan, of a raindrop which fell from a spring cloud. Seeing the magnitude and vast expanse of the ocean, it was ashamed. Reflecting and introspecting, it thought : ***“Where am I next to the sea ? Compared with it, I am extinct. I am nothing.”***

In its contemplative and pensive mood, it regarded itself with an eye of disdain. Whilst doing so, an oyster surfaced from the ocean and took the raindrop within the haven of its care. Destiny then shaped its course that eventually the raindrop became a renowned Royal pearl.

For its humility and humbleness, it found itself exalted. Its annihilation, made it existent.

WHEN ALLAH LOVES ...

Allah Ta’ala mentions in the Qur’aan Sharief :

**“VERILY THOSE WHO BELIEVE AND WORK DEEDS OF
RIGHTEOUSNESS, THE MOST BENEFICENT (ALLAH) WILL
BESTOW LOVE FOR THEM
(IN THE HEARTS OF THE BELIEVERS).”**

[SURAH MARYAM 19 : 96]

Hazrat Abu Hurairah (ؓ) has related the following from Rasulullah ﷺ : “If Allah loves a person, He calls

Jibra`eel (*'Alaihis Salaam*) saying : *"Allah loves so and so; O Jibra`eel love him."*

Jibra`eel (*'Alaihis Salaam*) would love him, and then Jibra`eel would make an announcement among the residents of the heavens : *'Allah loves so and so, therefore, you should love him also.'*

So all the residents of the heavens would love him and then he is granted the pleasure of the people of the earth."

In fact, love for that person spreads on earth to such an extent that even the animals in the jungles and the fish in the sea love him and pray for him.

A LOVER'S SINCERITY

Hazrat Junaid Baghdadi (*Rahmatullah 'alaih*) thus says that the true lover of Allah Ta'ala does not consider anything of himself, because he is the lover of Allah.

Maulana Jalaluddin Rumi (*Rahmatullah 'alaih*) relates a story in his Mathnavi Sharief of Laila and the Caliph of Baghdad : The Caliph once told Laila : *"You are so ugly and unsightly, yet Majnoon is so madly in love with you. You have no special beauty beyond other beautiful women. Why then is this Majnoon so enamoured by you?"*

Laila replied : *"If you possessed the eyes of Majnoon, you too would be oblivious of all and everything. O Caliph, you are involved in your vanity and conceit. His love for me has made him 'Majnoon' - unconscious of himself, and this*

unconsciousness on the path of Love is praiseworthy and beneficial whilst consciousness is detrimental.”

Maulana Jalaluddin Rumi (*Rahmatullah ‘alaih*), in relating various incidents of Laila and Majnoon is, in no way, condoning and approving illicit love, rather, Maulana is expounding, by similitude, the reality of Divine Love. In this narration, he alludes to the sincerity of a lover : For a lover of Allah, there is **only ALLAH**. He sees no one else. He hears no one else and he knows no one else. **Not even himself.**

**“Someone enquired from me the nature of Love.
I replied : ‘When you become like me,
You will understand the nature of Love.’”**

Those whose minds conjure up a picture of such ardent and deep ‘love’ for film stars, sports ‘heros’ and the supermodels of the world, should understand that this is not love. And it certainly is not love that Allah Ta’ala has placed in their hearts.

This is *Ishq-e-Majaazi* (sensual love). Such ‘*Ishq*’ (Love) is ‘*Fisq*’ (Sin).

ISHQ-E-MAJAAZI

My Sheikh says that that ‘*Aashiq*’ who is enamoured and beguiled by figurative beauty is, in fact, no *Aashiq*, rather a *faasiq* (sinner).

If this beautiful actress or handsome actor has to meet with an accident and suffer third degree burns, that beauty and good looks is replaced with deformity and an ugliness which makes

all their lovers ‘disappear’. An infatuation and an obsession that is only skin-deep, skin-toned and skin-textured is then inverted and reduced to rejection, aversion and revulsion. ...*And yet millions are drowning in the ocean of such insincere love.*

**The love that is merely as a result of colour and complexion
Is not love at all.**

**It is, in fact, evil and its end result is only shame and
disgrace.**

For the love of a dying one is not lasting,

**Because the dying are not coming to us,
Rather they are leaving us.**

...When the beloved passes away and is wrapped in her shroud, then this ‘love’ too is wrapped in the same and buried along with.

**This figurative beauty only lasts for a limited number of
days.**

It is only for a *whisper* of time that the conspiracy lasts...

Rasulullah ﷺ had said : “*Love whomsoever or whatsoever you wish, but one day you are to separate from him/her/it.*”

Then again, were we to go, after a few months, and sift the sand of the graves of those beloveds, we will not find even a trace of those beautiful faces and those beautiful eyes and those beautiful locks of hair. The reality of beauty is exposed...that it was only sand...We were ‘in love’ with sand... Imagine that.

Just reflect over the advice of my Sheikh :

**Why attach the heart to that... that which will become...
become a decaying ...a decaying, rotting corpse ?**

ISHQ-E-ILAAHI

The Aashiq of Allah has given his heart to *Allah*. He has fallen *intensely* in love with He who is '*Lateef*': All Gentle and All Beautiful... Have we ever considered the beauty of He who creates and bestows beauty? He is '*Wadood*' : The Truly Beloved. He has granted the entity of the heart, which is the seat of Love, so that *His Love Alone* may establish its reign therein.

**Remove the remembrance of beauties
From your heart O Majzoob.
The love for idols is not appropriate
In the House of Allah.**

Allah Ta'ala is '*Baaqee*': The Eternal. His Existence was, is and will *always* be...*forever* and *ever* and *ever*. So too, is His Love never-ending, boundless and unfathomable.

**Allah is Everlasting and free from passing away.
His Love is also fresher than a newly formed rosebud.
O Seeker, choose the Love of the Living One,
Who remains forever.**

IMPRESSIONS OF LOVE

Jamaal (Beauty), *Kamaal* (Perfection) and *Ihsaan* (Favour) are three impressions which stir up the bounty of love within hearts.

Looking at the creation of Allah Ta'ala : the skies, the oceans, the flora and fauna, we see reflections of beauty and splendour. If Allah Ta'ala has granted a mere atom of beauty to His creation, then what of His beauty ?

Ponder over the most perfect *Sifats* (Attributes) of Allah Ta'ala: He is ***Khaliq***, the One who creates from absolutely nothing. He is ***Baari***, creating His creation with excellence in compatibility, conformity and unity. He is ***Musawwir***; giving His creation uniqueness and beauty in form and shape.

Just look at the creation of the universe : the perfect harmony of the day and night; of spring, summer, autumn and winter. Reflect over the creation of Man : the different stages man has to pass through...infancy, childhood, adolescence, adulthood and old age. Consider the various organs of the body; their position, purpose and function.

Thus, we recognise the Greatness and Power of Allah Ta'ala in looking at the **perfection** in His Creation and in His system.

Then again, we cannot help but love that person who is generous, kind and who showers us with his favours and gifts. What then of the infinite generosity and benevolence of Allah Ta'ala ? He is ***Wah-haab***, The Giver of All and Everything; ***Muqeet***, The Giver of our sustenance; ***Kareem***, The Most Generous One and ***Naafi***, The One who bestows gifts.

Consider the kindness and favour of Allah Ta'ala in creating us *Ashraful Makhluqaat* (The best of Creation), without us having even asked for such honour.

Allah Ta'ala says in Surah Teen :

“VERILY, WE CREATED MAN OF THE BEST STATURE.”

[SURAH TEEN 95 : 4]

Added to this, without us deserving, He has blessed us with *Imaan, Islam*, and thereafter so many gifts; of sight, hearing, speech, intelligence, health, wealth, beauty, etc.

Allah Ta'ala states in the Qur'aan Sharief :

“...AND IF YOU COUNT THE BLESSINGS OF ALLAH, YOU WILL NEVER BE ABLE TO ENUMERATE THEM...”

[SURAH IBRAHEEM 14 : 34]

Thus, we find that these attributes of *Jamaal, Kamaal* and *Ihsaan* are **perfect** in *Allah*.

Therefore *O Saalik...*

**Change the Qiblah of your heart
From 'Laila' to Maula.**

That heart, whose *Qiblah* is towards the 'Lailas' of the world, is easily changed in keeping the company of those who have not only established the Qiblah of their hearts towards their *Maula*, but whose **hearts** have already made *Sajda* to their 'Maula' (Master).

The cures, the antidotes and the treatments for the poison of sensual, illicit love are also obtained from these *Ahlullah*. Their company is akin to a dispensary and clinic, providing the curatives to the ailments of the spiritual heart.

Nevertheless and aside from this, the *Aashiq* of Allah Ta'ala remains happy and content in whichever condition his Beloved Allah keeps him.

His concern, however, is that Allah Ta'ala and Rasulullah ﷺ must be pleased with him and that he must not, in any way, incur their displeasure. ...And the Love of Allah cannot be complete until the person loves Rasulullah ﷺ.

THE LOVE OF ALLAH'S BELOVED ﷺ

Allah Ta'ala says :

“...AND THOSE WHO HAVE IMAAN ARE MORE INTENSE IN THEIR LOVE FOR ALLAH...”

[SURAH BAQARAH 2 : 165]

And Rasulullah ﷺ had said : ***“None of you has (perfect) Imaan until I am more beloved to him than all mankind.”***

The criterion to perfect Imaan is love for Rasulullah ﷺ and this love is due to him being the beloved of Allah Ta'ala. Since Allah Ta'ala is the Beloved of the believers, their love for His beloved is a must.

It is mentioned in another Hadith : ***“Love Allah because He nourishes and sustains you; love me because Allah loves me.”***

As has been mentioned, Allah Ta'ala's favours upon us are boundless and ceaseless, whereof, if we were to count them we would not be able to. One tremendous bounty from Him, is our sustenance, which Allah Ta'ala gives most generously and graciously. This, in itself, would suffice as the starting point of His Love.

However, in regard to the love of Rasulullah ﷺ, Allah Ta'ala says in Surah Aal-e-Imraan :

“SAY (O MUHAMMAD ﷺ) : IF YOU DO LOVE ALLAH, FOLLOW ME. ALLAH SHALL LOVE YOU AND FORGIVE YOU YOUR SINS; AND ALLAH IS MOST-FORGIVING, VERY-MERCIFUL.”

[SURAH AAL-IMRAAN 3 : 31]

The proof of Divine Love lies in the emulation of Rasulullah ﷺ. The greater the emulation, the greater the expression of Divine love. Besides Rasulullah ﷺ being the beloved of Allah Ta'ala, he is also the greatest lover of Allah.

If we desire to become beloved to Allah, we will have to follow and identify with His beloved in character and worship.

MOVING MOUNTAINS

Divine Love is that spiritual steam which will cause our spiritual 'engines' to move. Unfortunately, we don't seem to have the required steam to reach our journey's end.

Whilst we are on track and we know the destination we should be bound for, we start moving and then stop ... because the steam of the love of Allah, in our hearts, is very negligible.

When the steam of the Love of Allah will fill our hearts, we will move mountains.

It reminds me of another incident in the life of Hazrat Ibraheem bin Adham (*Rahmatullah 'alaih*). Once he and another buzroog were sitting on the hill of a mountain, deep in discussion.

During their conversation, Hazrat Ibraheem bin Adham (*Rahmatullah 'alaih*) was asked as to the distinction and perfection of the 'elite' servant of Allah. Narrating an incident, he replied : *"If he were to say to a mountain : 'Move!', it will move."*

No sooner did he say so, a slight movement of the mountain was experienced. He then addressed the mountain : *"I did not command you to move. I merely cited an example."* The mountain then became still.

...This steam of the heart is such that it makes a person do what he is otherwise incapable of doing.

STEAM ENGINES

There are various types of spiritual steam 'engines', which are to be found in the 'train' of the human body. The first, even though on track, does not have steam (i.e. the steam of the *Muhabbat* of Allah Ta'ala and Rasulullah ﷺ). It therefore does not move.

The second kind of steam engine is also on track, but because it has very little steam, it just trudges along listlessly. Sometimes, it moves due to external pressure and exertion. ...This is in

regard to those who are forced to make Ibaadah. Their attitude and approach is one of laziness and indifference.

The third engine has plenty of steam but the train is derailed. This is in reference to those indulging in anti-Sunnah activities. They have plenty of love but instead of following the Qur`aan and Sunnah, they follow their whims and desires.

The fourth one is on track and it has plenty of steam. In fact, due to the same, it moves at '*express*' speed. *Insha Allah*, it will reach its destination. This is in relation to the *Ahlullah* (the people of Allah).

Once our hearts fill up with the steam of Divine Love, then it will not be difficult to give up looking at Haraam, listening to Haraam, speaking Haraam and indulging in Haraam. Due to this love, everything becomes very, very easy and simple.

So Hazrat Junaid Baghdadi (*Rahmatullah 'alaih*) said that the first sign of a lover of Allah Ta'ala is that the person has attained unto the stage of *Fanaa*.

ANOTHER PERSPECTIVE

A person who has realized this degree of self-annihilation will also not attribute any achievement to his own hard work and effort. His worldly as well as spiritual achievements increase him in submission and humility. Such a person is found even more submissive to Allah Ta'ala, the Giver of all bounties.

Wealth, properties, gold and silver, degrees and qualifications do not create pride and arrogance within him. He does not think: "*I am a great person.*" due to the same.

THE FADHL OF ALLAH

**All achievements are attained through Divine Grace,
And without His Favour nothing is accomplished.**

The person thus believes that had it not been for the *Fadhl* (Grace) of Allah Ta'ala then he would not have been recipient to the '*taufeeq*' (Divine assistance) for all these achievements. This knowledge and understanding creates humility and submission.

Those who are the *Ahle-Ilm* (People of knowledge) will not attribute their rank and status to themselves. They too would be aware as to who has blessed them with this Ilm. Added to this, our intelligence, in itself, has been given by Allah.

I always cite the example that we regard the computer as a fantastic invention, a mind-boggling invention and no doubt it is, but who is the one who gave man the 'chip' in his head to manufacture such a chip that records billions of pieces of information ?

Intelligence, knowledge and understanding have been given by Allah Ta'ala. Their acquisition, is in reality, not within our power and ability.

The person who is making Ibaadat – *Zikr, Tilawat, Tuhajjad, Ta'leem, Tableegh*, etc. is also humble because he understands that this is the '*taufeeq*' and *Fadhl* of Allah. It is the kindness of Allah Ta'ala that He has granted the opportunity to do so.

...At this moment in time, how many of our brothers and sisters are at the cinemas, theatres, clubs, casinos, escort agencies, etc.? It is no doubt the *Fadhl* of Allah Ta'ala that He has given us the opportunity to come into His house and remember Him.

A POINT TO UNDERSTAND

Whilst annihilation is a quality which we need to inculcate within ourselves, I would, however, like to clarify one point : People ask as to how such humility is possible for a person who has completed his matric or is a B.A. graduate to then regard himself or consider himself to be lesser in knowledge than the child who is in Class 1 or Std.1?

Likewise, how can the person who has got a million think of himself as having less than the person who has got only R10 ? ... This is obviously impossible.

The person who is a matriculant will certainly think of himself as having more knowledge than someone in Class 1, and the person who has a million will definitely regard himself as having more than someone with R10... This is permissible. What is meant is that the person does not consider himself superior to any other. This is something which Allah Ta'ala will inform us only on the Day of Qiyaamah.

IN THE SIGHT OF ALLAH

Sometimes, the poor person who lives in a hut is far superior in the sight of Allah than the one who has millions in his possession. Sometimes the person who has got millions and who possesses assets and properties to tremendous value acquires excellence by Allah.

A person can even be a King, and in the eye of Allah Ta'ala this person is also His Wali. It may well be that that poor person, who is living in a hut, is indulging in *zina* (adultery), stealing, gambling and other *Haraam* (forbidden) deeds and therefore, although poor, he is not a Wali of Allah.

The person who is fulfilling the rights of Allah Ta'ala and the rights of His creation, spending in the causes of Deen and earning his livelihood in a Halaal way has much esteem in the eye of Allah.

Allah Ta'ala states in the Qur'aan Sharief :

“...VERILY THE MOST HONoured OF YOU IN THE SIGHT OF ALLAH IS (HE WHO IS) THE MOST RIGHTEOUS OF YOU...” .

[SURAH Hujurat 49 : 13]

Allah Ta'ala does not base superiority and esteem on the number of degrees or the amount of wealth or properties a person may have. Neither does beauty, physique or gender contribute to a person's esteem in the eye of Allah.

Rasulullah ﷺ had said :

**“VERILY ALLAH DOES NOT LOOK TOWARDS YOUR FACES, OR
TOWARDS YOUR RICHES; BUT HE SEES (THE SINCERITY OF)
YOUR HEARTS, AND THE NATURE OF YOUR DEEDS.”**

The criterion which Allah Ta’ala goes by is how much of submission and obedience is to be found in a person’s life and how much of love for Allah and Rasulullah ﷺ is to be found in his heart. The discrimination is based on *Taqwa*.

It will only be on the Day of Qiyaamah that we will find out as to who was *afdhal* (most virtuous).

There will be many people, who in this world were recognized as pious and righteous but in the eye of Allah, they held no esteem. Why? Sometimes this is due to insincerity, or perhaps due to *kibr* (pride), *ujub* (vanity) and *riyaa* (show) or perhaps the person carried out his duties in an ignorant manner. Due to this, his actions do not find favour and acceptance with Allah Ta’ala. (*May Allah Ta’ala protect us from all such weaknesses.*)

Maulana Sayed Sulaiman Nadvi (*Rahmatullah ‘alaih*) used to say:

**Whether we live like this
Or live like that,
What is left to be seen
Is how our stay there will be.**

No matter what people call us in this world, we still have to await the Day of Qiyaamah to know our worth by Allah.

A MISUNDERSTANDING

Then again, many people are wont to say that if a person thinks nothing of himself, then this is adopting a very negative attitude. Since the outlook and approach is not positive, a person will not achieve anything in life. This is a misunderstanding.

Rasulullah ﷺ thought absolutely nothing of himself. Annihilating himself in the Love of Allah Ta'ala, he was the most humble.

In his every dua, we will find his absolute humility and dependency, yet after Allah Ta'ala, he is the greatest.

All of the Sahaba-e-Kiraam (ؓ) thought nothing of themselves. Despite this, not only did they reach spiritual perfection, they also achieved tremendous success in their worldly lives.

ACHIEVEMENTS

Hazrat Abu Bakr Siddique (ؓ) was completely humble and led a most simple life, yet he is the greatest after the Ambiyaa ('Alaihimus Salaam). He was the first *Khalifa* to succeed Rasulullah ﷺ and, as has been mentioned, the 8 gates of Jannat will all call out to him to enter Jannat through them, on the Day of Qiyaamah. Is success like this, both in this worldly life as well as the next, not an achievement ?

Hazrat Umar (ؓ) ruled over two thirds of the then known world during his Khilafat yet we find him sleeping under a tree, dressed in patched clothing and considering himself to be utterly insignificant.

On one occasion, a thought passed through his mind : “*O Umar, You are great. Ambassadors from huge empires come to meet you....*” What did he do ? He took a water bag, filled it and began to distribute water. (They did not have taps at that time).

Someone asked him : “*O Umar, why are you distributing water in this heat ?*”

Hazrat Umar (ؓ) explained : “*The thought came to my mind that I am great.*” ...Considering this a spiritual weakness, he remedied it with humble, menial work. In fact, we will find that such great personalities did not consider it beneath their dignity and rank to do humble, domestic work.

Hazrat Uthman (ؓ) was extremely wealthy and is well known for his generosity and liberal spending in the path of Allah. Hazrat Abdur Rahman bin Auf, who is one of the *Ashara Mubashara* [the ten Sahabah (ؓ) who were given the glad tidings of Jannat] was also one of the wealthiest Sahabah (ؓ). He was so wealthy, that it is even mentioned in one narration that he emancipated 30 000 families of slaves, besides giving thousands in *Sadaqa* and in other causes of Deen.

Great, great Auliya Allah thought nothing of themselves, but they will be remembered till the Day of Qiyamat.

ABU ZARR (ؓ)

Once, whilst Hazrat Jibra'eel (‘*Alaihis Salaam*) was with Rasulullah ﷺ, a Sahabi (ؓ) happened to come by. Hazrat Jibra'eel (‘*Alaihis Salaam*) said to Nabi ﷺ: “*This is Abu Zarr.*”

Rasulullah ﷺ enquired : “*Do you know him ?*”

Hazrat Jibra`eel (‘*Alaihis Salaam*) replied : “*Abu Zarr is more famous, amongst us angels in the heavens than he is in Madina.*”

On inquiry as to how Hazrat Abu Zarr (ؓ) had achieved such recognition, Hazrat Jibra`eel (‘*Alaihis Salaam*) explained that due to two actions, he had become very beloved to Allah.

One was an action of the heart and the other, an action of the body. The action connected with the heart was that he thought himself to be most insignificant. As such, he was fulfilling the right of his being a servant of Allah. This is something which Allah Ta’ala loves and approves very much of.

The action of his body was that he recited *Surah Ikhlaas* in abundance. This, then, earned him such praise and eminence amongst the angels.

What was the predominant attribute which was the means of such fame and popularity? It was the same humility.

THE REALITY OF FANAA

The stage of *fanaa* does not mean that you won’t achieve anything due to a seemingly negative attitude adopted. On the contrary, you achieve much, much more – far more than those who think something of themselves. Many a time, people are quite taken and surprised that in a short span of time, a person was able to achieve so much, in spite of his unassuming and unpretentious nature.

Everything done is very positive. Allah Ta'ala gives an abundance of *barakat* (blessings) in the lives of such humble servants. Added to this, Allah Ta'ala grants such people honour, dignity and respect.

Rasulullah ﷺ had said :

**“WHOEVER ADOPTS HUMILITY FOR ALLAH’S SAKE, ALLAH
WILL ELEVATE HIM (OR HER).”**

Allah Ta'ala has also mentioned in *Surah Furqaan* that one of the most conspicuous traits to be found in His **true servants** is that they walk on the earth with humility and humbleness.

**“AND THE SLAVES OF THE MOST BENEFICENT (ALLAH) ARE
THOSE WHO WALK ON THE EARTH IN HUMILITY AND
SEDATENESS...”**

[SURAH FURQAAN 25 : 63]

However, it must be understood that humility is a condition of the heart. It this does not infer to a *display* and *performance* of humility and meekness, nor the posture and walk of the weak and sick when in reality the heart is dominated with arrogance and pride. There must be an agreement between the body and heart.

**“Allah has created you from dust,
Hence O bondsman,
Adopt an attitude of meekness
and humility like dust.”**

Hazrat Junaid (*Rahmatullah ‘alaih*) is, himself, a classical example of this first sign of an Aashiq of Allah. He not only thought of himself to be most insignificant, he believed that everything was through the *Qudrat* (Power), Mercy and *Fadhl* (Grace) of Allah Ta’ala. His achievements were such that till today we remember him and speak of him.

Thus, this is the first sign of the Lover of Allah Ta’ala : the person does not have any ‘airs’ about himself.

THE EXCEPTIONS

Of course in Jihad, a person will display his power, strength and force and make Jihad in the manner that Jihad is made. ...He will protrude his chest, adopt an attitude of arrogance, and challenge and fight the enemy.

In fact, Imam Abu Dawood (*Rahmatullah ‘alaih*) mentions the following Hadith: “...*There is pride which Allah hates and pride which Allah loves. That which Allah loves is a man’s pride when fighting ...*”

The motive behind this form of pride is to create awe and terror into the hearts of the enemies and to encourage ones fellow Mujahideen.

Another example is the *Qadhi* (Judge) who will be found seated with much eminence and distinction. This is due to the demand of the time and place. These are the exceptions. In reality, humility will still be found in such persons’ hearts.

ZIKRULLAH

Then Hazrat Junaid Baghdadi (*Rahmatullah ‘alaih*) continued :
“...and as a result (the Aashiq of Allah) is constantly absorbed in the remembrance of Allah; and is forever ready to fulfill his duties towards Allah...”

The lover of Allah remains engaged in Allah’s Zikr with due regard to all its requirements.

He remains absorbed and engaged in the remembrance of Allah. His Zikr of Allah emanates from the recesses of his heart. He says: ‘*Allah*’ with depth, sincerity and heart-felt longing. ...And it is this name, “**Allah**” which keeps the entire universe in existence.

**O Allah, Your remembrance is
the essence of the Universe.
Through Your beautiful, sweet name,
I have acquired all the favours
and bounties of both worlds.**

Whilst Zikr, in this sense is extremely praiseworthy and necessary, it does not infer to just the taking of the name of Allah. The Zikr of Allah is not restricted to the tongue or confined to tasbih after tasbih but in reality it covers the entire spectrum of our lives.

How then does the lover of Allah make Zikr in the required manner, fulfilling the demands of Zikr ?

DEFINING ZIKR

Allah Ta'ala states in Surah Baqarah :

“REMEMBER ME, I WILL REMEMBER YOU...”

[SURAH BAQARAH 2 : 152]

The *Mufasssireen* (commentators of the Qur'aan Sharief) elaborate and explain this verse in an exceptional and most beautiful manner...

Allah Ta'ala says : **“Fazkuruni”** (i.e. “Remember Me.”)

How should we remember Allah ? How would Allah Ta'ala like to be remembered?

The *Mufasssireen* explain in the following words : **“Fazkuruni bil Ita'ah”** (i.e. “Remember ME with My obedience.”)

All those deeds in obedience to Allah Ta'ala and in accordance to His command falls in the category of *Zikrullah*.

Allah Ta'ala requites His servant's Zikr with : **“Azkurkum”** (i.e. “I will remember you.”)

How will Allah Ta'ala remember us ? In which manner will He reciprocate the Zikr and obedience of His servants ?

The *Mufasssireen* elaborate : **“Azkurkum bil Inaayah.”** (i.e. “I will remember you with My gifts, My blessings, My mercy and My favours.”)

...*Subhanallah*. This is also a manifestation of Allah Ta'ala's *sifat* (attribute) of '*Shakoor*'. He appreciates the obedience of His servants. In return, He reciprocates by bestowing His gifts, in various forms, to His Zaakir. And yet, it must be understood

that it was Allah Ta'ala who had granted the guidance and ability and strength to make His Zikr, in whichever form.

The *Zaakir* of Allah should have the words of Hazrat Shu'aib ('*Alaihis Salaam*) deeply impressed in his heart and mind :

“...*Wa-ma taufeeqi illa Billah...*”

**“...AND MY GUIDANCE CANNOT COME EXCEPT FROM
ALLAH...”**

[SURAH HUD 11 : 88]

TWO TYPES OF ZIKR

As has been mentioned, numerous times, there are two types of Zikr : Positive Zikr and Negative Zikr.

Positive Zikr entails fulfilling the rights of Allah Ta'ala. Thus, an Aashiq of Allah Ta'ala performs his Salaah, pays his Zakaat, fasts in the month of Ramadaan, performs Haj and fulfills the rights of everyone. Everything done is in perfect obedience to Allah Ta'ala, with an enthusiasm and an eagerness to please his Beloved Allah.

The negative aspect of Zikr necessitates abstinence from all things that are displeasing to Allah Ta'ala; those actions and deeds which He has declared as *Haraam* (forbidden).

THE DEMANDS OF LOVE

Ishq or Love has two demands :

- 1.) To do that which pleases the Beloved.
- 2.) To refrain from anything and everything that displeases the Beloved.

Allah Ta'ala says :

**“...BUT THOSE WHO HAVE IMAAN ARE MORE INTENSE IN
THEIR LOVE FOR ALLAH...”**

When we say that we believe in Allah then this is, no doubt, a great claim of Love.

Allah Ta'ala is thus addressing the Believers : You have already brought Imaan in Me. You have acknowledged Me as your *Rabb* (Sustainer). It should not be difficult for you to do that which I ask of you and to stay away from that which I dislike, because you claim to have Imaan. *You claim to be My lovers...*

For the beloveds of this world, our tongues are so quick and accustomed to utter, on any request made, the adage and catch phrase of love : “*For you...a n y t h i n g...*”. Can the love for the Creator of all beauty be anything less ?

The hearts of those who have Imaan, those who love Allah *intensely* and who have thus understood the demands of Love, announce and declare : “*For You, O Allah...a n y t h i n g...*”

We, who are insincere claimants of Allah's Love, should understand and believe that no one knows better than Allah as to what is good and what is bad for us.

Thus, the proof of sincere love is the fulfillment of both demands. This then is the fulfillment of the requirements of *Zikrullah*.

If we are making Zikr with our tongues but we are not fulfilling these two requirements then we just get *sawaab* (reward) for taking the name of Allah. We cannot, however, make the claim that we are true and sincere lovers of Allah Ta'ala.

THE BARRIER

Alhamdulillah, presently there is an increase in Positive Zikr : *Majaalis of Waaz, Zikrullah, Tableegh, Da'wat, Haj and Umrah, Salaat and Salaam on Nabi ﷺ, Printing of Islamic Literature*, etc. but at the same time we need to understand that whilst all these Ibaadaat bring the trucks of *Rahmah* (Mercy) from Allah Ta'ala, our sins are a barrier to us receiving the supply of *Rahmat*.

To become a Wali of Allah, we will have to distance ourselves from sin. Our preference for positive Zikr is due to the fact that we also get some satisfaction and pleasure therein. As such, we live in an illusion, thinking that a little Zikr is all that is needed to become Allah's.

Our shortcoming is negative Zikr : We do not want to give up sin because this entails some difficulty on the nafs and the heart too experiences pain on such sacrifice. This then is a clear indication of insincerity. In reality, our concern is ourselves and our pleasure and therefore not the pleasure of Allah.

If we are sincere in our quest for Allah Ta'ala, then come what may, we will take the pain on our hearts of giving up that which

is Haraam; that which is forbidden; that which is evil. Otherwise we can never become the friends of Allah.

THE HEART

My Sheikh, Hazrat Maulana Hakeem Muhammad Akhtar Saheb says that the heart is the King of the body. To employ a King as a labourer would not suit just anyone's pocket ... an exorbitant salary would be attached to such employment.

When a person restrains himself from indulging in Haraam, in whichever form : Filthy videos, television programs, immoral magazines, music, or there's a beautiful woman inviting him to look at her or she is even offering herself to him, then at that time this young person says : *"I have got health, strength and wealth but my **Allah** is watching and I will not displease my Allah. I will let my heart shatter into a thousand, thousand fragments. I will take this tremendous pain on my heart and I will let the blood of my evil desire flow and cover my heart, as long as my Allah is not displeased."*

THE SUNNAT OF YUSUF (A.S.)

The story of Hazrat Yusuf ('Alaihis Salaam) is well known. Allah Ta'ala mentions in Surah Yusuf, how Zuleikha, enamoured by the exceptional beauty of Yusuf ('Alaihis Salaam), attempted to seduce him.

Allah Ta'ala relates in the Qur'aan Sharief :

**“AND SHE, IN WHOSE HOUSE HE WAS, SOUGHT TO SEDUCE HIM
(TO DO AN EVIL ACT), SHE CLOSED THE DOORS
AND SAID : ‘COME ON, O YOU.’”**

Despite the circumstances and the advances of Zuleikha, who was, herself, very beautiful, Hazrat Yusuf (*‘Alaihis Salaam*) called out : “**...MA’AA-ZALLAH...**” (**I SEEK REFUGE IN ALLAH...**)

[SURAH YUSUF 12 : 23]

Whilst Hazrat Yusuf (*‘Alaihis Salaam*), being a Nabi of Allah Ta’ala, was free of sin and Divinely protected from committing any kind of sin, this response of his is a lesson to be learnt. In fact, it is a ‘*Sunnat*’ to be practised upon and a prescription to be followed. No matter what the temptation to sin; no matter what the invitation to sin; no matter how demanding the nafs may be, we should flee to Allah : “*fa-fir-roo ilallah...*” and seek His protection.

Self control and abstinence in any given circumstance of evil is such that it increases reward by Allah Ta’ala. In fact, Hazrat Abu Hurairah (ؓ) mentioned that Nabi ﷺ had said that if a servant has an inclination towards some evil but does not act upon it, one good is written of good deeds.

Whilst this is a lesson sufficient for all of us, male and female, married and unmarried, another incident comes to mind which is extremely thought provoking, especially for our young sisters and daughters, many of whom write and call with various problems which accrue, after having become embroiled and entangled in illicit relationships.

THE TAQWA OF MARYAM (A.S.)

Hazrat Maryam (*'Alaihas Salaam*) was a young and lovely woman, pure and chaste, who had secluded herself from her people. Whilst in seclusion, Hazrat Jibra'eel (*'Alaihis Salaam*) appeared before her in the form of a most handsome young man.

Allah Ta'ala narrates the incident as follows :

**“...THEN WE SENT TO HER OUR RUH (HAZRAT JIBRA`EEL A.S.),
AND HE APPEARED BEFORE HER IN THE FORM OF A MAN
IN ALL RESPECTS.”**

According to some *Tafseer*, Jibra'eel (*'Alaihis Salaam*), who appeared before her in such a handsome form, could have been a test for her. (She did not know, at the time, that he was an angel).

As piety would direct, her immediate reaction was :

**“...VERILY! I SEEK REFUGE WITH THE MOST BENEFICENT
(ALLAH) FROM YOU, IF YOU DO FEAR ALLAH.”**

[SURAH MARYAM 19 : 17/18]

Hazrat Maryam (*'Alaihas Salaam*) was also a human being, with the disposition, nature and sentiments of a young woman.

However, due to her piety, nobility and chastity, she sought protection in Allah and said : *'...if you do fear Allah... then do not come near to me'*. In other words, she did not want to

engage in anything Haraam because it would displease Allah Ta'ala.

Hazrat Maryam (*'Alaihas Salaam*) has set an exemplary pattern for our women.

LESSON 1

The lessons Hazrat Maryam (*'Alaihas Salaam*) and so too Hazrat Yusuf (*'Alaihis Salaam*) convey, to all of us, are : Don't be swept away with a beautiful or handsome appearance.

Whilst beauty is an attribute that charms and captivates the heart; if it is that which Allah Ta'ala has declared as forbidden, it not only destroys the peace of the heart, it lays to waste the very substance of Imaan which resides in that same heart.

Therefore, Allah Ta'ala, addresses both the believing men and believing women :

**“TELL THE BELIEVING MEN TO LOWER THEIR GAZE
(FROM LOOKING AT THAT WHICH IS HARAAM) AND TO BE
MODEST (I.E. TO PROTECT THEMSELVES FROM PROHIBITED
DEEDS LIKE ADULTERY AND FORNICATION, ETC.).
THAT IS PURER FOR THEM. VERILY ALLAH IS AWARE
OF WHAT THEY DO.”**

**“AND TELL THE BELIEVING WOMEN TO LOWER THEIR GAZE
(FROM LOOKING AT THAT WHICH IS FORBIDDEN) AND TO
BE MODEST (I.E. TO PROTECT THEMSELVES FROM PROHIBITED
DEEDS LIKE ADULTERY, FORNICATION, ETC.) AND NOT TO SHOW
OFF THEIR BEAUTY EXCEPT ONLY**

**THAT WHICH IS APPARENT AND TO DRAW THEIR VEILS
ALL OVER *JUYUBIHINNA* (I.E. THEIR BODIES, FACES,
NECKS AND BOSOMS, ETC.)...”**

[SURAH NUR 24 : 29/ 30]

The absolute wisdom and beauty inherent in these injunctions of Allah Ta’ala of lowering the gaze, guarding ones modesty and adopting the Hijaab is that a person will remain far removed from a crime such as *zina* (adultery / fornication).

All those actions that lead to the commission of sin are, like the sin, itself, absolutely forbidden. Like *zina* is forbidden, so too are all those steps that will inevitably lead to *zina*. Thus, Allah Ta’ala says :

**“AND COME NOT NEAR TO *ZINA*. VERILY IT IS A SHAMEFUL
AND EVIL PATH”**

[SURAH AL- ISRA 17 : 32]

Evil glancing is the very inception to *zina*. By lowering the gaze, we curtail furthering our evil desires.

These injunctions of Allah Ta’ala are a protection from sin and should be appreciated by practical implementation. Added to this benefit, one will not just enjoy peace and tranquility in life, but will taste of the very sweetness of Imaan.

In a Hadith-e-Qudsi, Allah Ta’ala says : ***“Verily evil glancing is an arrow from the poisonous arrows of Shaytaan. Whosoever fears Me (Allah) and refrains from it will receive from Me such Imaan, the sweetness of which he will taste (feel) in his heart.”***

In a Hadith mentioned in Mishkaat Sharief, Rasulullah ﷺ said : ***“When anyone’s eyes fall on a pretty girl and he immediately casts his gaze away from her, Allah grants him the Divine Guidance towards such Ibaadah, the ecstasy of which he feels in himself.”***

Whilst the prize of the sweetness and ecstasy of Imaan is for the taking, the condition is self-restraint. It is now left to us to secure it.

...And it is not difficult. As easy as we can find the courage to stare at strange women, in the presence of Allah Ta’ala, we can also find the courage to lower our gaze from such beauties...who are, in reality, compounded particles of sand who will soon disintegrate to the same.

Of course wives are excluded. Loving ones wife and showing kindness towards her is Ibaadat, which earns one the pleasure of Allah Ta’ala.

Nevertheless, if we don’t defy our nafs and resort to the obedience of Allah, then we should brace ourselves for an entire life spent tarrying in the fire of restlessness.

THE CURSE OF ALLAH

Rasulullah ﷺ had said : ***“Allah curses the one who looks and the one at whom the gaze is directed (i.e. the one who was responsible for attracting the attention of a ghair-mahram).”***

The *La`nah* (curse) of Allah is no trivial and insignificant matter to be taken in the light-hearted manner we do. A person tagged with the label of the '*La`nah*' of Allah is denied His Mercy, deprived of His proximity and severely disgraced, until he repents thereof and makes every endeavour not to indulge in such Haraam pleasure.

Added to this, when a person commits the sin of *zina* (adultery/fornication) then he compounds his misfortune. The precious and priceless entity of Imaan is then ***expelled*** from his heart. *(May Allah protect us all.)*

Hazrat Anas (ؓ) narrated that Rasulullah ﷺ had said : *“Imaan is a garb with which Allah clothes whomsoever He wishes. If a person commits adultery, this garb is snatched away and if he repents, it is again returned.”*

This much said, should be more than sufficient for a Mu`min.

LESSON 2

Don't be alone with any *ghair-mahram*. Rasulullah ﷺ had said: ***“No man is alone with a strange woman, but Shaytaan is the third among them.”***

Rasulullah ﷺ had also mentioned : ***“Do not enter on strange women (i.e. women not lawful), for verily, Shaytaan moves in any one of you like the movement of blood (in your veins).”***

In fact, Shaytaan, himself, tendered the following advice to Hazrat Musa (ؑ) : ***“Beware of sitting with a woman to whom you are not related. I am her messenger to you and your messenger to her.”***

Shaytaan whispers and creates suggestions in the mind and heart. His encouragement could then lead to a greater sin.

The Western norm of employing young, beautiful, attractive secretaries, receptionists, etc. with whom bosses, managers, directors, doctors, etc. are in seclusion with, so often in their offices, has seen large numbers of them involved in illicit relationships.

Having followed yet another cancerous inclination of the West, many Muslims have also fallen prey to the same illicit love affairs in associating with the *ghair mahram* women they employ.

If due to circumstances beyond one's control, a person has to work in such an environment where there is much intermingling of sexes, then one should exercise greater precaution, lest one should slip...*Where the ground is slippery, even an elephant can slip.*

LESSON 3

Furthermore, the fear of Allah Ta'ala is the only thing that can restrain a person from sin. *Taqwa* and the conscious awareness of Allah Ta'ala's presence are a protection, security and barrier from sin.

It brings to mind the beautiful concept of '*hayaa*' as defined by Mullah Ali Qaari (*Rahmatullah 'alaih*) : ***'The 'hakeeqat' of Hayaa is that your Maula must not find you in that place***

which He has forbidden.” ...or indulging in that which He has forbidden.

The conscious awareness of Allah Ta’ala prevents us from committing sins.

Otherwise, after a little, temporary ‘pleasure’ in sin and illicit love, the heart is then burning with restlessness, anxiety, depression and the mind is contemplative of suicide.

If we would just make an effort to recognise Allah Ta’ala ...His infinite Kindness, Compassion, Love and Consideration, we would fall intensely and unconditionally in love with Him. Whatever He enjoins upon us and forbids us from is in our best interests; for our benefit, advantage and well being.

Why choose restlessness, anxiety and misery over peace, comfort and tranquility ?

LESSON 4

Whilst there are numerous lessons to be drawn from the story of Hazrat Maryam (‘*Alaihas Salaam*), I wish to briefly make mention of another : Hazrat Jibra’eel (‘*Alaihis Salaam*) informed her that he was an angel, a messenger of Allah Ta’ala, who had come to convey the tidings of a son to be borne of her.

Allah Ta’ala mentions in Surah Ambiyaa : “***And (remember) she who guarded her chastity (Maryam), We breathed into (the sleeve of) her (garment)...***”. Thus, Hazrat Jibra’eel (‘*Alaihis Salaam*) simply breathed in the sleeve of Maryam’s

(*'Alaihas Salaam*) garment and she conceived Hazrat Eesa (*'Alaihis Salaam*).

After having conceived, she was extremely concerned. This was, naturally, a frightening experience that brought in its wake fear upon fear : A chaste woman, secluded in her chamber, never conversing with any stranger, to conceive a child without being married. How will she face her people ?

How will she explain her condition ? (At this stage she is unaware of what is to happen...)

Helpless and alone, and so overcome by her circumstances, she considered that it would be better to be dead and forgotten than to contend with a plight so agonizing.

“SHE SAID : ‘WOULD THAT I HAD DIED BEFORE THIS, AND HAD BEEN FORGOTTEN AND OUT OF SIGHT!’”

[SURAH MARYAM 19 : 23]

Whilst Hazrat Maryam (*'Alaihas Salaam*) had not indulged in anything remotely displeasing to Allah Ta'ala; she teaches us a lesson that needs to be understood well : It is better to be under the surface of the earth than to indulge in such a serious and grave crime as adultery and fornication. We should not brag, propagate and advertise our sins, nor invite and encourage others to the same, which has become the norm of both young and old.

Modesty and shame dictate that we feel embarrassed on the thought of sin alone. This is Imaan.

Therefore Nabi ﷺ said : ***“Indeed Hayaa (Modesty) and Imaan are companions. When one of them is lifted, the other leaves as well.”***

When the attribute and condition of Hayaa is banished from the heart of a Muslim, then its counterpart, Imaan, whose subsistence and nourishment is dependent on Hayaa, follows very quickly, in pursuit of its ‘companion’.

THE OPTION OF YUSUF (A.S.)

Since reference had been made of Hazrat Yusuf (‘*Alaihis Salaam*’), another important point comes to light : When Hazrat Yusuf (‘*Alaihis Salaam*’) refused the proposal and advances of not only Zuleikha, but also her companions, and was thus threatened with imprisonment, then he said :

**“...‘O MY LORD! PRISON IS MORE BELOVED TO ME THAN
THAT WHICH THEY INVITE ME...”**

[SURAH YUSUF 12 : 33]

Subhanallah... What must have been the condition of the heart of Hazrat Yusuf (‘*Alaihis Salaam*’) to consider and prefer prison to such an invitation? ¹

The condition of the hearts and souls of the lovers of Allah Ta’ala have a similar bearing and semblance : Why do they not prefer casting evil, lustful glances at women or indulging in illicit relationships ? Why do they not prefer the cinema, theatre, casino, music and that filth which sinful ones like us relish and delight in? *Why ?*

¹ This does not mean that we should ask Allah Ta’ala for hardship.

Because the hearts of these *Ahlullah* are so in tune to the beauty and love of Allah and the pleasure of obedience to Him that in the path of Divine Love, sacrifice is favoured and preferred over that which nafs and Shaytaan invites them to. In truth, the very thought of sin shames them.

To return to the illustration of the condition of the spiritual heart : When this pain and weight comes onto the heart which is sacrificing those evil desires, for the Pleasure of Allah, and when that heart is covered with the blood of sacrifice, then the King of Kings and the Creator of the heart, will pay the King of the body.

Allah will grant that heart the sweetness of Imaan, the taste of which will be experienced therein, and He will imbue that heart with satisfaction and peace.

WHEN THE SUN RISES

My Sheikh presents a wonderful and splendid analogy. He asks: “*When does the sun rise?*” and then he, himself, gives the reply: “*When the horizon turns red.*”

Then he continues to describe the spiritual condition of the heart in the same light : When the heart turns red with the blood of one’s evil desires which have been sacrificed for the pleasure of Allah Ta’ala, then Allah Ta’ala causes not just one ‘sun’ but many ‘suns’ of His *Muhabbat* (Love) and *Ma’rifat* (Recognition) to rise in such a heart.

The sun of this world has restrictions : It neither lights up the entire world at once, nor is its heat always the same. Moreover, whilst it brings light and warmth as it rises; it inevitably sets, leaving behind darkness.

The ‘suns’ of Allah’s love rise within the heart and lights it up. These ‘suns’ do not set unless the person becomes a persistent sinner, without *Taubah* (repentance). Added to this, the one in whose heart, the ‘suns’ of Allah’s love and ma’rifat have risen, will generate such light that will in turn light up the hearts of people all over the world.

...The pain endured by the heart brings in its wake, happiness, satisfaction, the noor of Imaan and the sweetness of Imaan. In fact, the sorrow of the heart on this path of Divine Love is the very envy of happiness. Such a person is blessed with the companionship of Allah Ta’ala, for Allah Ta’ala says : ***‘I am with those of broken hearts.’***

Maulana Jalaluddin Rumi (*Rahmatullah ‘alaih*) mentions the exceptional stage reached by those who adopt patience in abstaining from fulfilling their evil desires : On subscribing to *sabr* (patience) and sacrifice, the ‘Ahh’ which continually and invariably issues forth from that ‘bleeding’ heart transports one to the supreme and absolute stage of Wilayat. Maulana Rumi (*Rahmatullah ‘alaih*) says :

**Those who resort to Sabr on the Path of Allah;
Have acquired the Wilayat of the Siddiqeen**

INCORPORATING IBAADAH

Nevertheless, whilst the Zikr of Allah should form part of our spiritual diet, we must also understand that the verbal *Zikr* which we make is not the only way.

Sometimes we take to a certain form of Ibaadah like how a duck takes to water and then we think that this is the only way. *Tilawat of the Qur`aan Sharief, Dua, Salaah*, etc. are all required but with the most important ingredient of *Ikhlaas* (Sincerity).

The Zikr which we make, is an aid and assistance. It is instrumental in us fulfilling the *Ahkaam* of Allah Ta`ala.

Added to this, it removes the rust that has accumulated on our spiritual hearts. It provides the spiritual steam that makes our 'engines' move.

When we take the name of Allah then this results in a purification of the heart. Thereafter, the Qur`aan Tafseer and the Ahadith will take immediate effect because our hearts will be able to receive the same. Otherwise we just listen and listen and listen and remain at square one.

THE EFFECTS OF ZIKR

Maulana Waseeullah (*Rahmatullah `alaih*), a great Sheikh, had said that he used to give lessons in *Tafseer*. Such were these lessons, that they used to create a stir within his heart but he said that those who attended left as they had come, with no change in their lives.

He then gave lessons in Hadith. Such was the impact of these lessons on his heart that he said it created an ecstasy within him. However, there was still no change to be found in the lives of those who attended his classes.

Whilst meditating the reasons behind this and the remedy for the same, Allah Ta'ala inspired him to put all those students on Zikr. After a period of time in *Zikrullah*, he then began lessons of Qur'aan and Hadith and said that, thereafter, there was implementation of the knowledge acquired and thus a remarkable change.

When the hearts are rusty and hard, then it will not be able to accept even the *naseehat* (advice) and direction of the Qur'aan Sharief or the Ahadith of Rasulullah ﷺ. This is the direct result of sins.

A FIRM PLEDGE

Indulging in sin causes the mind to become clouded and the heart to become dark, so much so, that all the Ayaah of the Qur'aan Sharief and the Ahadith of Rasulullah ﷺ have no effect on such a heart.

What we need to do, is sincerely repent, make a firm pledge to Allah Ta'ala and then inculcate His Zikr within ourselves and our lives.

As I had mentioned; we attend Jamaat Salaah at the Musjid, and numerous talks and we participate in so many duas but we both

know that despite the Imaam making dua and we also saying : ‘*Aameen*’ on that dua and istighfaar, there are so many making ‘taubah’ but they have ‘chips’ from a casino or a cinema ticket in their pockets or a planned program of meeting their fiancée or illicit beloved.

Even though ‘taubah’ is being expressed with the tongue, the intention is still to commit the sin. A person who makes such a mockery of Taubah is heading for disaster. There is fear of such a person losing his Imaan. (*May Allah Ta’ala protect us all from incurring His displeasure.*)

A sincere lover of Allah is not satisfied with the slightest of sins. If he **mistakenly** and **unintentionally** commits a sin, then there is a feeling of deep hurt. The heart is afflicted with grief, sadness and remorse.

**And he who repents to Allah
Becomes the Beloved of Allah
Reaching Him,
Cleansed and forgiven.**



Dua

O Allah, grant to us such intense love for You , that

it becomes extremely easy to do that which is pleasing to You
and stay away from everything which is Haraam and
forbidden.

O Allah, make us all of Your true and sincere lovers and out
of Your Infinite Generosity grant to us the Nisbat and
Wilayat of the Siddiqeen.

O Allah, grant to all Muslims, the best of blessings and
goodness in this world and the next.



THE CONTINUATION OF THE DISCOURSE FOLLOWS IN
PART 2 OF 'AASHIQ-E-SAWDIQ'.

A WORD OF WARNING REGARDING SENSUAL LOVE.

By Hazrat Maulana Hakeem Muhammad Akhtar Saheb

*That troublesome curling lock which caused sedition in youth,
Has transformed into the tail of a donkey in this perishable
abode, in old age.*

*That coquetry glance, which was notorious in shedding the blood
(of lovers),*

In old age has become too helpless to have any care for itself.

*O Heart! Step carefully, in the spring of perishing beauty,
Thousands of love-boats have sunk in the sea of youth.
Falling in love with perishable beauty is our spiritual death,
It is in safeguarding one's heart wherein lies the secret of eternal youth,
Ah ! That cheek which was the envy of a hundred gardens in youth,
Now due to old age, it has become a disgrace to a hundred autumns, in this perishing garden.
Those eyebrows and eyelashes that had become an altar for the lovers yesterday,
Now due to old age, they are like the eyelashes of an ass, with flowing matter discharging from them.
That sweetheart of beauty who yesterday ruled the Kings,
Today, due to old age, there is rebellion in her Kingdom.
That glowing countenance which was adorned by a volunteer love,
Because of its declined beauty, is ashamed of its admiration.
That pride of charm which, until yesterday, was the adornment of Poetry and Literature,
Why is it, that now, in old age it is subjected to criticism ?
Now where is the veil of 'howdah' (of camel) and that deep sigh of separation?
That idolized doll is being humiliated in the dust of camel driving.
The charms of a young beauty is the dawn of a rose garden,
But look at the end of this rose garden in the eve of gardening.
That essence of the sweet love of lovers, and that inspiration for the love-song composition,*

In old age has been reduced to a withering rose in the spring of the Poet's meeting.

Thousands of Beauties portraits are buried in tombs

Yet the fools (lovers) are still subjected to vain imagination.

If there is any true love, then it is the eternal love of the Ever-Living Lord,

The love of a perishing beauty is always a temporary one.

O AKHTAR ! DO NOT BE DECEIVED BY ANY CHARMS OF THE UNIVERSE,

RATHER REMAIN IN LOVE WITH (ALLAH) THE CREATOR OF THE UNIVERSE IN THIS TEMPORARY WORLD.

**“...AND THOSE WHO HAVE IMAAN ARE INTENSE IN THEIR
LOVE FOR ALLAH...”**

[SURAH BAQARAH 2 : 165]

[With the Fadhl (Grace) of Allah Ta’ala, we continue with the second part of ‘*Aashiq-e-Sawdiq*’, which covers in some detail an incident in the life of Hazrat Junaid Baghdadi (*Rahmatullah ‘alaih*), as well as the true meaning and explanation of the Love of Allah Ta’ala and our Beloved Nabi, Sayyedena Muhammad ﷺ.

Just to re-cap : It was the occasion of Haj. In a gathering of Auliya Allah, a discussion ensued which centred around the Love of Allah Ta’ala. Hazrat Junaid Baghdadi (*Rahmatullah ‘Alaih*), the youngest of them, had said : “*An Aashiq (true Lover of Allah) is that servant of Allah who has divorced his mortal self from his carnal desires, and as a result, is constantly absorbed in the remembrance of Allah; and is forever ready to fulfil his duties to Allah...*” This has already been explained in much detail, in Part One.¹]

¹ Copies available from Musjid-e-Noor or Madrasatus Sawlehaat.

THE SIGHT OF THE HEART

Hazrat Junaid Baghdadi (*Rahmatullah 'alaih*) continued :
“And with the power of his inner self he sees Allah all the time, the illumination of his Master, and Allah’s fear has burnt out all other love from his heart ...”

In other words, *‘a lover of Allah sees Allah with the eyes of his heart, which is burnt by the fire of Allah’s fear.’*

When the heart burns with the fear of Allah Ta’ala, then like the candle which melts with the heat of its flame, thus giving off light, this heart also, gives off light.

For us to see anything, we require light : either the light of the sun, moon, a candle, a torch or a light bulb. Whilst the outside light is necessary, we also require the pupil of the eye. When both are present then will we be able to see.

In a similar vein, for the heart to see, it requires the light of the Qur’aan Sharief and the Sunnah of Rasulullah ﷺ. When a person burns his heart with the love and fear of Allah Ta’ala, and the *Ishq* and *Ittiba* (obedience) of His Beloved Rasul ﷺ, then he sees that which we do not see. ...He perceives Allah with the eyes of his heart.

This fear of Allah is yet another department or sphere in our lives which is completely neglected.

THE FEAR OF ALLAH

Allah Ta’ala states in numerous verses of the Qur’aan Sharief, *‘Fear Allah’*. Many have a very wrong impression of someone waiting to punish on reading these verses.

The true meaning of this is that we adopt *Taqwa* and *Taqwa* means that we restrain ourselves, abstain and stay away from all

those things which Allah Ta'ala has declared as *Haraam* (forbidden) and displeasing to Him. ***This fear of Allah should actually be borne out of our intense love for Him.***

...Do you not see that person who falls in love with a mere mortal of this world ? Whilst he so desires to please his beloved, he also fears incurring the anger and displeasure of his beloved. This is human nature : the lover does not like to displease the beloved. This fear is borne out of love.

We need to just realise that everything beloved will perish, **except Allah**; and therefore there should be no one more beloved than Allah.

Allah Ta'ala says in the Qur`aan Sharief:

**“...EVERYTHING WILL PERISH SAVE HIS
COUNTENANCE...”**

[SURAH QASAS 28 :88]

Then again, this fear of Allah is not the fear that a person would have for a lion. This fear of Allah is borne out of pondering over the manifestation of His Attributes, which are apparent all around us.

Most often and invariably, we read, see, listen to or experience earthquakes, gale-force winds, floods, droughts and wars, which deliver death to multitudes through out the world. These are manifestations of Allah Ta'ala's Power to seize when the indulgence in sins increases and when, '*Amr bil Ma'roof and Nahy anil Munkar*' (the invitation towards good and the forbidding of evil) is neglected and discarded.

Allah Ta'ala mentions in the Qur`aan Sharief :

**“SUCH IS THE SEIZURE OF YOUR LORD WHEN HE SEIZES
THE (POPULATION OF) TOWNS WHILE THEY ARE DOING
WRONG. VERILY, HIS SEIZURE IS PAINFUL AND SEVERE.”**

[SURAH HOOD 11 : 102]

Regarding the neglect of ‘*Amr Bil Ma’roof*’ and ‘*Nahy Anil Munkar*’, Nabi ﷺ has said : ***“I take oath by that Being in Whose power is my life! Command righteousness and prohibit evil, otherwise Allah will overtake you with punishment. At that time, you will make dua, but it will not be accepted.”***

Of course, there are different ways and approaches by which a person calls to truth. Whilst various methods can be elaborated upon, it is sufficient to say at this time that we should take into consideration, the time, the place and the person being addressed, and then we should sincerely advise, encourage, invite or forbid.

...Be that as it may, along with the physical and material forms of retribution witnessed, there also follows on the commission and indulgence in sins, a punishment that is meted to the heart. In fact, the heart is the first ‘zone’ to encounter the power of Allah’s wrath and punishment.

Those who have not experienced these disasters of the outside world, experience, within the little world of the heart, the turmoil of quakes, tremors, flood, upheavals, etc. in the form of restlessness, anxiety, depression, fear and agitation which surround and close in on such a heart.

In spite of the earth's expanse and spaciousness, such a person finds himself existing in a narrow, little world. All the gold and silver, the mansions, villas and palaces, and all the luxuries of life cannot remove the strangling which is experienced.

Allah Ta'ala says :

**“WHOSOEVER TURNS AWAY FROM MY REMEMBRANCE
(I.E. NEITHER BELIEVES IN THIS QUR`AAN, NOR ACTS ON ITS
LAWS AND INJUNCTIONS) VERILY, FOR HIM IS A LIFE
OF HARDSHIP...”**

[SURAH TA-HA 20 : 124]

He, who owns and controls our lives, punishes in whichever way He so wishes.

FORMULAS

Furthermore, Allah Ta'ala says in the Qur`aan Sharief :

**“NO DOUBT! VERILY THE AULIYA OF ALLAH, NO FEAR
SHALL COME UPON THEM NOR SHALL THEY GRIEVE.
THOSE WHO BELIEVED AND FEARED.”**

[SURAH YUNUS 10 : 62, 63]

The excellence of the *Auliya* (friends) of Allah is that they have sincerely accepted and affirmed *Imaan* in Allah Ta'ala and His Rasul ﷺ.

The reality of :

‘La-Ilaaha-Illal-laahu Muhammadur-Rasoolullah.’

(‘THERE IS NONE WORTHY OF WORSHIP EXCEPT ALLAH AND MUHAMMAD IS THE MESSENGER OF ALLAH.’)

is grounded in their hearts.

Along with this, they have adopted and inculcated *Taqwa* within themselves. As such, they refrain and avoid all forms of transgression and wrong doings that would earn them the Displeasure of their Master.

“...VERILY NONE ARE THE AULIYA EXCEPT THOSE WHO REFRAIN FROM HIS DISOBEDIENCE...”

[SURAH AL-ANFAL 8 : 34]

Moreover, their exceedingly intense love for Allah Ta’ala inspires them towards righteousness and virtue, by devoting their lives in total submission to Allah Ta’ala, in order that they may gain His pleasure.

Due to the predominant virtue of *Taqwa*, they experience tremendous peace in this world, and they will experience peace in the Hereafter as well. ...This does not mean that they do not fall ill or get caught up in floods, and other hardships. They too become victims of such circumstances. **However, under all conditions, they experience a special kind of peace. The tranquillity of their hearts is never affected.**

Thus, the formula of *Wilayat* (friendship with Allah Ta’ala), as drawn from the verse:

(i.e. “...*Those who believed and feared.*”) is :

IMAAN + TAQWA = WILAYAT

IMAAN

The kernel of Imaan which lies embedded in the heart of a Mu`min (Believer) is nurtured and developed in the company of the *Ahlullah* (the pious and righteous servants of Allah).

Hazrat Maulana Ashraf Ali Thanwi (*Rahmatullah 'alaih*) had explained that by virtue of the blessed company of the Auliya, one's Imaan develops to such a degree that one will, *Insha-Allah*, not forsake Islam.

My Sheikh, Hazrat Maulana Hakeem Muhammad Akhtar Saheb (*Daamat Barakaatuhum*) verified this with a Hadith of Rasulullah ﷺ who had said that whoever loves someone solely for the sake of Allah is granted the sweetness of Imaan by Allah Ta'ala.

Hazrat Anas (رضي الله عنه) related that Rasulullah ﷺ said :

“Whoever has in him three qualities will experience the sweetness of Imaan :

- *His love for Allah and His Rasul is more than that for all and everything.*
- *His love for another person is motivated by only the love of Allah.*
- *A man who, after having been saved by Allah from Kufr, abhors returning to Kufr (Disbelief) as much as he abhors falling into a fire.”*

...The sweetness of Imaan is an indication and a sign of being blessed with death on Imaan. Since the friendship and companionship of the friends of Allah is solely for the sake of Allah, the promise of Allah Ta'ala is binding upon that person who sincerely establishes such a relationship.

Via the friendship of the Ahlullah, one is guaranteed the love of Allah, and this aids in developing the first quality in a person who would be granted the sweetness of Imaan (as stated in the above Hadith).

Hazrat Mu'aaz Ibn Jabal (ؓ) quoted Rasulullah ﷺ as having said : ***“Allah has decided : It is incumbent upon Me to bestow My Love on those who love one another for My Sake, meet one another for My Sake, visit one another for My Sake and spend for each other for My Sake.”***

The last quality of hating to return to *Kufr*, and even *Fisq* (sin), after having forsaken them, is something that is also easily inculcated in the blessed company of the *Ahlullah* (People of Allah Ta'ala).

The Ahadith also mention other added bounties and rewards of such friendship. Hazrat Abu Hurairah (ؓ) related that Nabi ﷺ had said : ***“Seven persons are those who will be sheltered under the shade [of the Arsh (throne)] of Allah on the Day of Judgement when there will be no other shade, besides His shade...”*** [One category being:] ***“...two persons who love each other for the sake of Allah.”***

Another Hadith states that those who keep the company of the pious will never be unfortunate.

ACQUIRING TAQWA

The ingredients of *Taqwa* are also two-fold : *Suhbat* (companionship of the righteous) and *Mujahada* (striving); both of which are verified in the Qur'aan Sharief :

**“O YOU WHO BELIEVE, FEAR ALLAH AND JOIN THE
COMPANY OF THE TRUTHFUL ONES**

(THE PIOUS, THE AULIYA ALLAH).”

[SURAH TAUBAH 9 : 119]

Allah Ta’ala enjoins upon His servants to adopt the quality of Taqwa and then graciously provides the simplest means of acquiring Taqwa, namely, the company of the pious and righteous.

The Sahaba-e-Kiraam (ؓ) in keeping company with Rasulullah ﷺ, became in the words of Rasulullah ﷺ :

“My Sahabah are like stars; thus, whichever one of them you follow you will be guided aright.”

This was the fruition of the beautiful and blessed company of Rasulullah ﷺ : a people who were steeped in absolute misguidance, prior to accepting Islam, were to become the beacons of guidance for all of humanity.

Accompanying the *Suhbat* (companionship) of the Ahlullah is *Mujahada* (striving). This too Allah Ta’ala makes mention of:

“AS FOR THOSE WHO STRIVE IN OUR WAY, WE WILL SURELY GUIDE THEM TO OUR PATHS...”

[SURAH ANKABOOT 29 : 69]

The courage to assail and engage nafs and Shaytaan in *Jihad-e-Akbar* is another attribute that can only be acquired from the *Ahlullah*.

Thus, the *suhbat* (company) of the *Ahlullah* (friends of Allah) is the key to unlocking the treasure chest of both Imaan and Taqwa, and enjoying the wealth of *Wilayat* (friendship), *Qurb* (proximity) and *Ma-iyyat* (togetherness) of Allah Ta’ala and His Beloved Rasul ﷺ.

THE POLISHING OF THE HEART

Since we have not appreciated the message of Qur`aan, Hadith and Sunnah, and since we have not absorbed its reality within our hearts and within our lives, we do not experience the Noor of Allah Ta`ala.

The polishing of the heart and soul is something that does not exist in our dictionary. **Everything we do is *Zaahiri* (external). As a result we see nothing and we feel nothing and thus remain just ‘dry’ worshippers of Allah Ta`ala, deficient in His Love.**

...Whilst this too must certainly not be given up, we should not remain content with such *Ibaadah* (worship).

Then again, even though Ibaadah generates light within the heart, obedience to nafs and Shaytaan introduces darkness therein. Either we bring light into our hearts or darkness. Both cannot co-exist in one place, at the same time.

The Noor of Ibaadah is such that it is quickly extinguished with the darkness of sin. The darkness of backbiting, lies, false oaths, deceiving, fraud, interest taking and giving, reading filthy literature, gambling, music, television, Haraam computer games, casting evil glances, Haraam fantasizing, adultery, fornication, etc. covers the Noor of our little Ibaadat like a thick blanket of soot.

How then can the *Noor* of Ibaadah and the *Noor* of *Nisbat Ma-Allah* permeate that heart and anchor itself therein ? How then can our hearts become a reflection of the *Tajalli* and Noor of Allah Ta`ala?

THE ECLIPSE OF THE HEART

Maulana Jalaluddeen Rumi (*Rahmatullah 'alaih*) makes mention, in his epic composition, the Mathnavi Sharif, of the 14th moon: Its glorious beauty and shine illuminates the night and expels its complete darkness.

However the light effect acquired from the moon is not from its own light, because it has no light. The moon borrows light from the splendorous sun and thus reflects the light of the sun onto the earth.

When the earth, while rotating around the sun, comes between the sun and the moon, the moon is eclipsed. The shadow of the earth falls upon the moon which results in it darkening.

Maulana Rumi (*Rahmatullah 'alaih*) cites this phenomena and draws a beautiful analogy : The heart of a Mu`min is akin to the moon, deriving its noor from the noor of Allah Ta'ala. This noor effaces the darkness within the heart, illuminating it.

Unfortunately, nafs and Shaytaan come between us and Allah Ta'ala and block the radiant and resplendent light of Allah Ta'ala which is perpetually directed upon the hearts of the *Mu`mineen* (Believers). The darkness inherent in nafs and Shaytaan then falls upon our hearts. As such, our hearts are far from receiving the full shine of Allah Ta'ala's luminous Countenance.

Those hearts that are extremely negligent, experience a ***total eclipse***; others that make the attempt of being mindful of their duties to Allah Ta'ala, experience ***partial eclipses*** of their hearts when they succumb to the wiles of nafs and Shaytaan.

When we will throw dust into the faces of our enemies, nafs and Shaytaan, and deny them any nearness to our hearts then

our hearts will become recipient to the *Tajalli* of Allah Ta'ala.

...Not only will this noor remove the darkness of our hearts; it will be the means of illuminating thousands; nay, millions of other hearts.

EXTINGUISHING THE FIRE OF SINS

Corroborating aptly to the subject matter, is yet another exceptional simile to be found in the Mathnavi Sharif.

Maulana Jalaluddeen Rumi (*Rahmatullah 'alaih*) asks :“*What will extinguish the fire of Jahannum?*” ...How do we overcome the **partial** or **total eclipses** which we experience?

Allah Ta'ala mentions in Surah Qaaf :

**“ON THE DAY WHEN WE WILL SAY TO HELL :
‘ARE YOU FILLED?’...”**

“...IT WILL SAY: ‘ARE THERE ANY MORE (TO COME)?’”

[SURAH QAAF 50 : 30]

People will be thrown into the fire of Hell; yet despite the millions that will reside in Jahannum, it will never say that it is full until Allah Ta'ala will place His Foot over it (this is in reference to His *Tajalli*, His Command, etc. for Allah Ta'ala is free from physical form and shape).

When He does this, then Jahannum will say: “
(*Enough! Enough!*)”

Likewise, what extinguished the heat of the fire of Namrood which was to consume Hazrat Ibraheem (*'Alaihis Salaam*),

who was the *Khaleel* (friend) of Allah ? ...Maulana Rumi (*Rahmatullah 'alaih*) explains that it was the Noor of Allah Ta'ala which was in the heart of Hazrat Ibraheem (*'Alaihis Salaam*).

Allah Ta'ala commanded the fire to become cool, and made it tranquil and comfortable.

**“WE (ALLAH) SAID : ‘O FIRE! BE COOLNESS AND
PEACE FOR IBRAHEEM.’”**

[SURAH AMBIYAA 21 : 69]

Then Maulana Jalaluddeen Rumi (*Rahmatullah 'alaih*) asks :
***“What will extinguish the fire of your evil desires and
lusts?”***

And then he provides the answer : ***“...It is the Noor of
Allah.”***

**The fire of the evil desires of our nafs not only burns the
spiritual heart but also the very delicate entity of Imaan.
Many have sacrificed Imaan and Islam for a beautiful
face, or for some worldly wealth and power, or even for a
short-lived ‘name and fame’. What was it? ...It was
desire and lust, for more and more and more.**

The Noor of Allah which is generated from His Zikr, via
different forms of Ibaadah and the fulfillment of rights, will
extinguish the fire of our evil passions.

By refraining and resisting the temptations of sin, by
burning the evil desires of our hearts with the love and fear
of Allah, we protect the Noor of Ibaadah that has filled up in
our hearts. By indulging in sins, we destroy this Noor.

THE FIRE OF LOVE

Hazrat Junaid Baghdadi (*Rahmatullah ‘alaih*) thus said that the true lover of Allah Ta’ala is he whose heart is burnt in the fear of Allah. As a result he perceives Allah Ta’ala with the eyes of his heart.

Hazrat Khwaja Mu`inuddeen Chisti (*Rahmatullah ‘alaih*) once stated : “*The heart of the lover of Allah is the furnace of the fire of Love, and whatever (impure) enters his heart is burnt and reduced to ash, for there is no fire stronger and more intense than the fire of Divine Love.*”

***When the fire of Divine Love blazes,
It consumes everything, except the Beloved.***

Like Rasulullah ﷺ, the Khulafa-e-Rashideen (ؓ), the Sahabah-e-Kiraam (ؓ) and the Auliya Allah of the past, the *Ush-shaaq* (lovers) of Allah burn their hearts with the love and fear of Allah Ta’ala. Allah Ta’ala, in turn, fills their hearts with such Noor that whosoever keeps their company experiences sukoon and peace.

The hearts derive warmth from the fire of love that blazes in the hearts of these *Ahlullah*.

I had mentioned once that when meat is braaied, then its flavour and aroma goes far and wide.

...I had also explained previously that if one’s neighbours are poor, then to ‘braai’ outside or cook food in such a place, which would cause the aroma of that food to reach their homes, projects a lack of sympathy and mercy.

Due to poverty and even hunger such poor neighbours would be desirous of that kind of food, but would not be able to afford the same. At such a time, cook inside or at least send a little to them so that you do not cause them sorrow and

hurt. Consideration of the needs and feelings of others is part of the disposition and make-up of a good Muslim...

Nevertheless, we all know that when meat is braaied then an appetizing aroma emanates from it which people around the neighbourhood are quick to get a 'whiff' of.

...Imagine the 'braaing' of the hearts of the *Ahlullah* with the fire of the love of Allah Ta'ala...*Allahu Akbar*.

...Not only does an aroma and Noor pervade such a heart, but that noor travels beyond the confines of the body permeating the hearts of thousands far and wide.

***He who burns himself up for Allah;
Fills up the entire Universe with his fragrance.***

In fact, this Noor or light can be sensed in their writings, utterances, speeches, or even in listening to tape recordings of such speeches.

THE SUHBAT OF THE AHLULLAH

My Sheikh cites a different comparison in regard to the suhbat of the *Ahlullah*. He states that a person desires cold water but cannot enjoy the same because he does not have a fridge. Since his neighbour has a fridge, he requests this neighbour to keep his bottle of warm water in his cold fridge, so that he too may enjoy cold water.

Quenching his thirst with cold water, on a hot day, will inevitably make him purchase his own fridge so that he too enjoys cold water whenever he desires.

Thus, until a person does not have a fridge of his own, he should make friends with someone who has one and who will refrigerate his bottle of water and have it kept cooled.

In other words, if we don't have the Love of Allah in our hearts, and our hearts have become heated due to the commission of sins, then make friends with those who have the coolness of the love of Allah Ta'ala in their hearts. Within a few months, if not a few days, *Insha Allah*, that coolness will transfer.

This companionship will make one buy ones own 'fridge'.

THE COLOURS OF LOVE

The love of Allah has different colours or states. Sometimes mention is made of the fire of love and at other times the coolness of His Love. Added to this, each Wali has his own experience. One Wali of Allah had said : “...*He (Allah Ta'ala) covers me with the warmth of His Love during Winter, and He covers me with the coolness of His Love during Summer...*”

Some forms of Zikr create warmth, while other forms of Zikr create a coolness. For some there is sorrow in the separation of their beloved Allah; for some, restlessness in the quest of the Beloved, and for others, a laughter in the heart. Each heart is coloured in a different shade of Divine Love, and therefore has its own experience and story to tell, which the tongue finds difficult to sometimes describe.

***“ What word did you utter in the ear of the flower
That it now laughs with pleasure?
And what did you mention to the nightingale
That now through the pains of love,
It weeps and laments ? ”***

THE RETRIBUTION OF SINS

As for the retribution of sin : When a person indulges in sins, then his heart finds itself immediately connected with the fire of Hell. One result of which is heat...

...The proof of this, from a Masnoon Dua, was brilliantly and inspirationally presented by Hazrat Maulana Shah Abdul Ghani Phulpoori (*Rahmatullah 'alaih*), a great Sheikh of his time.

We learn from the Ahadith, different duas for different occasions. One Dua that has been taught to us by Nabi ﷺ is:

“O ALLAH, WASH OFF MY SINS WITH THE (MELTED) WATER OF ICE AND SNOW, AND PURIFY MY HEART OF SINS, EVEN AS WHITE CLOTHES ARE CLEANSED OF FILTH.”

Rasulullah ﷺ was *ma'soom* (sinless) and *mahfooz* (protected from committing sins). There is absolutely no question of him committing any sin. However, due to the exceptional stage of *Ma'rifat* (Recognition) that Rasulullah ﷺ had been blessed with, he would still seek forgiveness, thus teaching the Ummat that if a *sinless* Prophet of Allah Ta'ala seeks so much of forgiveness, how much more penitent and repentant his followers should be.

However, the utterances of Taubah and Istighfaar, of a sinless Nabi, was followed through with a greater degree of proximity to Allah Ta'ala and the attainment of higher and higher stages.

Being the teacher to his Ummah, Rasulullah ﷺ had to also demonstrate and present various modes and methods of Ibaadah - repentance being one.

Let us now consider the explanation and meaning of the dua referred to :

Hazrat Maulana Shah Abdul Ghani Saheb (*Rahmatullah ‘alaih*) had stated that on one occasion he had a most respected guest present, during his teaching of Bukhari Sharief. The guest was Hazrat Maulana Dr. Abdul Hay Saheb (*Rahmatullah ‘alaih*) who was a senior Khalifa of Hazrat Maulana Ashraf Ali Thanwi (*Rahmatullah ‘alaih*).

During this lesson, Dr. Abdul Hay Saheb posed a question to Hazrat Maulana Shah Abdul Ghani (*Rahmatullah ‘alaih*). He asked : “*Why did Nabi ﷺ use the words ‘ice and snow’ in this particular dua ?*”

Maulana Shah Abdul Ghani Saheb (*Rahmatullah ‘alaih*) did not have an answer to reply with. In fact, no *Muhaddith* (an expert in the field of Hadith) had furnished any explanation regarding the reasons behind the usage of these words by Rasulullah ﷺ.

Not knowing the answer, he lowered his head in humility and prayed to Allah Ta’ala to provide him with the wisdom thereof. No sooner did he ask, then Allah Ta’ala inspired him with the answer.

He was not a Nabi and nor did he claim to be one. Such matters pertain to one’s relationship with Allah. The relationship and friendship that the lovers and sincere servants of Allah have with Allah, secures for them a confidence and hope that such requests will be accommodated, with an inspiration from Allah Ta’ala.

This type of inspiration to the friends of Allah is called '**Ilhaam**'.

The reply, which he presented, was : *"There are two major effects that follow the commission of sins.*

1.) Darkness in the heart.

Rasulullah ﷺ has explained : "When a Mu'min (believer) sins, a black dot appears on his heart. If he repents and seeks Allah's forgiveness, his heart becomes cleansed and polished. If he continues to commit more and more sins (without repenting), the spot continues to spread and ultimately covers all of his heart."

2.) Heat.

By means of sins, a person links himself to the fire of Hell. As a result, such a person's body also produces a kind of heat.

...My Sheikh has mentioned that generally, when a person is committing a lot of sin, especially if he is entangled in that of illicit love, then the effect of his sins is such that even his head becomes heated. ...Of course, this does not mean that every person whose head is heated is involved in sin. It may be that the person is ill, suffering with fever, etc.

Consequently, the second quality of sin is that it produces heat.

*The attribute of ice is its **coolness** and the apparent characteristic of snow is its **whiteness**.*

Thus, the two effects of sins are removed with the two effects of snow and ice. The whiteness removes the darkness and the coolness effaces the heat."...SubhanAllah

Moreover, why is ‘white’ cloth used in the dua ? ... Because black cloth will not disclose the spots and marks of dirt, even after having been washed, but white cloth is sure to reveal the slightest trace of dirt.

These are explanations that should be most appreciated by Students of Deen as well as Saalikeen.

...So Junaid Baghdadi (*Rahmatullah ‘alaih*) states that another sign of the true lover of Allah is that he sees Allah Ta’ala with his heart.

INNER SIGHT

In Surah Yusuf, Allah Ta’ala says :

“SAY (O MUHAMMAD ﷺ) : THIS IS MY WAY; I INVITE UNTO ALLAH WITH BASEERAT (DISCERNMENT AND INSIGHT), I AND WHOSOEVER FOLLOWS ME....”

[SURAH YUSUF 12 : 108]

This *Baseerat* (perception and sight of the heart) is of perfect and pure Tauheed. Having perceived Allah Ta’ala with the eyes of the heart, Rasulullah ﷺ and all those who follow him [i.e. the Sahabah (ؓ) and Mashaa`ik of the Ummat] invite others to the same way.

Mufti Muhammad Shafi (*Rahmatullah ‘alaih*), the author of *Ma’ariful Qur’aan*, in defining the *Baseerat* (inner-sight) of the *Siddiqeen* (those who attain unto the highest stages of piety), mentions that someone asked Hazrat Ali (ؓ) : “*Have you seen Allah Ta’ala?*”

Hazrat Ali (ؓ) replied : *“I cannot worship something I have not seen.”* He thereafter explained his reply : *“Though people have not seen Allah Ta’ala with their eyes, but their hearts have seen Him through the realities of faith.”*

To cite an example, whereby we may glimpse of such Imaan; it has also been mentioned that Hazrat Ali (ؓ) had disclosed regarding his inner-sight: *“When I will behold Jannat and Jahannum on the Day of Judgement, my conviction in its reality will not increase by even an atom.”*

FIRASAT

Rasulullah ﷺ had said :

**“BEWARE OF THE FIRASAT (INSIGHT) OF THE MU`MIN,
FOR VERILY, HE SEES WITH THE NOOR OF ALLAH.”**

To illustrate this perception and insight of the heart, I will relate a story of a Jew who, having been informed of this quality of ‘*firasat*’, to be found in a Mu`min, decided to test the veracity and truth of the statement of Rasulullah ﷺ.

He donned the garb of a Muslim and approached Hazrat Junaid Baghdadi (Rahmatullah ‘alaih). After Salaam and some social niceties, he enquired : *“What is this ‘firasat’ of a Mu`min?”*

Hazrat Junaid Baghdadi (Rahmatullah ‘alaih) replied : *“The firasat of a Mu`min is this: that you are a Jew and not a Muslim.”* This manifestation of truth became a means of *Hidayat* (guidance) and the Jew embraced Islam.

Of course, the pre-condition to such ‘*firasat*’ is that the person has to be a true and perfect *Mu`min* (Believer); the ingredients of which are *Taqwa* and *Righteous Deeds*.

KASHF

Hazrat Umar (ؓ) once dispatched an army under the command of Hazrat Saariya (ؓ) to Iraq. While the army was engaged in battle, he remained in Madina Sharief, occupied with his commitments as the *Ameerul Mumineen*.

One day, during this time, he was delivering a *Khutbah* in Musjidun Nabawi (ﷺ) when he suddenly called out : “***O Saariya, the mountain. O Saariya, the mountain.***”

He was standing on the mimbar in Madina Sharief, yet he was warning Hazrat Saariya (ؓ), who was thousands of miles away, to look behind, towards the mountains...

On the arrival of one of the envoys of the army, Hazrat Umar (ؓ) inquired as to the outcome of the battle. He was told that the Muslim army was near being defeated when they heard the voice of Hazrat Umar (ؓ) warning : “*O Saariya, the mountain.*” On having heard this, Hazrat Saariya (ؓ) took necessary precautions, and thus the Muslims were able to overpower the enemy.

It was then that the people recalled the words of Hazrat ‘Umar (ؓ), which he had uttered during the *Khutbah*. ...This was the heart given to him by Allah Ta’ala.

And this is not something difficult to believe ... The camera and television are the inventions of recent times. So if the friends of Allah Ta’ala, with their inner sight, sometimes see that which ordinary eyes cannot behold, then what doubt can one have?

THE DISCLOSURE OF THE EYES

Another very famous incident which I have mentioned previously, is that of a person who attended one of the majaalis of Hazrat Uthman (ؓ), after having cast a lustful glance at a woman. One look at him, when he walked in, and Hazrat Uthman (ؓ) said : *“What has happened to people that they come to me with the signs of zina (adultery) in their eyes.”*

The eyes disclose many of the secrets of the heart. If there is *Ishq* (Love) of Allah in the heart, then its noor shines in the eyes. It was this same ‘betrayal’ of the eye which made Maulana Jalaluddeen Rumi (*Rahmatullah ‘alaih*) say to his Sheikh, Shamsuddin Tabrezi (*Rahmatullah ‘alaih*) : *“A drunkard may attempt to conceal the odour of liquor which emanates from his mouth, but he will not succeed in concealing the effects of the intoxication manifest in the redness of his eyes. Therefore, O Shamsuddeen, your nightly Tahajjud and Muraqabah (meditation) cannot be concealed, because your eyes give you away. Your eyes reveal that you have consumed abundant pitchers from the love of Allah Ta’ala.”*

If the heart is overwhelmed with sins, then the darkness of sins makes itself apparent in the eyes of a person. Those with purified hearts are able to easily recognize the condition of the heart of a person.

ANIMALS IN HUMAN FORM

One Sage (*Wali*), residing in Delhi (India), used to always attend the Jamaat Salaah at the Musjid, blindfolded. Prior to leaving his home, he would blindfold himself and have his *khaadim* (servant) see him to the Musjid. When in the Musjid, he would get to the first row, remove the blindfold, and thereafter not look around.

After some time had elapsed following this routine, the khaadim, one day, when in the Musjid, asked his Sheikh as to why he had adopted such a strange habit as to blindfold himself. ...Why should he not use the sight Allah Ta'ala had blessed him with ?

In reply, the pious, saintly one, removed his *topi* (hat) and placed it on the head of the khaadim and told him to look around the Musjid. When the khaadim glanced around him, he saw hardly any human beings. Instead he saw various kinds of animals.

This Sheikh then explained that when he came to the Musjid he did not see human beings, rather their characters. For example: if a person was shameless, immoral and filthy, then he saw a pig. If a person was greedy and miserly, then he saw a dog. If a person found pleasure in harming others, then he saw a scorpion or snake. If a person was sly, shrewd and cunning in nature, then he saw a fox. If the person was mischievous and caused trouble and inconvenience, then he saw a baboon or monkey, and so forth.

This is the malady of our society. The majority of us have the characteristics of animals and not human beings.

Maulana Jalaluddeen Rumi (*Rahmatullah 'alaih*) says:

***“Humanity is not the name for flesh, fat and skin.
It is the name given to those attributes,
characteristics and deeds
Through which Allah Ta’ala’s pleasure is attained.”***

***Islaah* (reformation) of the Nafs, *Tazkia* (purification) of the heart and the development of *Akhlaaq-e-Hameeda* is**

Fardh-e-Ain (i.e. it is obligatory and compulsory upon each and every individual). Our concept and definition of *Bay'at*, *Sulook* and *Tasawwuf* is simply the recitation of a few wazeefas. We content ourselves with this and make no effort on the reality of *Tasawwuf*.

In fact, as a result, many have misunderstood '*Tasawwuf*' as something apart from and very different from Shariah, if not a complete innovation. Whereas *Tasawwuf* is an integral part of Shariah; and substantial proof of it is to be found in the Qur`aan Sharief and Ahadith.

IHSAAN

Nevertheless, if we cannot attain such perception of the heart, that we see Allah Ta'ala with our hearts, then we should strive to attain the stage of '*Ihsaan*'. In a very famous Hadith, known as *Hadith-e-Jibrael*, Hazrat Jibrael ('*Alaihis Salaam*) asked Nabi ﷺ :

“WHAT IS IHSAAN ?”

Rasulullah ﷺ replied:

**“THAT YOU WORSHIP ALLAH AS IF YOU ARE SEEING HIM,
AND IF YOU CANNOT SEE HIM, THEN HE SEES YOU
(ANYWAY).”**

To reach such a stage we need to develop a conscious awareness of Allah Ta'ala. We should meditate on the fact that He is Aware of us, He is Seeing us and He is Hearing us. Our every movement, our every word, our every thought and our every feeling is in His Knowledge, Sight and Hearing.

The *Mashaa`ik* have prescribed that we reflect, ponder and keep before us the *Ayaah* (verses of the Qur`aan Sharief):

“...AND HE IS WITH YOU WHERESOEVER YOU MAY BE...”

[SURAH HADEED 57 : 4]

and :

“DOES HE NOT KNOW THAT ALLAH IS WATCHING ?”

[SURAH ‘ALAQ 96 : 14]

When Nabi ﷺ was asked : *“How can one purify and develop himself ?”*

Rasulullah ﷺ answered : *“He should always remember that Allah is with him wherever he is.”*

Insha-Allah, with this *muraqabah* (meditation), we will develop that conscious awareness of Allah Ta’ala and, as such, reach the station of Ihsaan.

UNDER SURVEILLANCE

In fact, something to further ponder over, which will develop, *Insha-Allah*, that fear of Allah Ta’ala, as well as the *sifat* (quality) of Ihsaan : Allah Ta’ala says in the Qur’aan Sharief:

“VERILY YOUR LORD IS EVER – WATCHFUL (OVER THEM).”

[SURAH AL-FAJR 89 : 14]

Allah Ta’ala is Ever –Watchful. Each and every one of us is within His Infinite Surveillance of Sight, Hearing and Knowledge, 24 hours of day and night. **He has a ‘close up’ of each one of us.** And He is not in need of binoculars, cameras, close-circuit televisions, etc. His Sight is His *Sifat* or attribute. He is ***Baseer*** (*The All-Seeing*).

Allah Ta’ala says in Surah Qaaf :

**“AND INDEED WE HAVE CREATED MAN, AND WE KNOW
WHAT HIS OWNSELF WHISPERS TO HIM. AND WE ARE
NEARER TO HIM THAN HIS JUGULAR VEIN.”**

[SURAH QAAF 50 : 16]

THE DRINK OF LOVE

Then, Hazrat Junaid Baghdadi (*Rahmatullah ‘alaih*) continued :
***“...And he (the lover of Allah) has taken the drink of the
pure love of his Master...”***

In other words, ‘*the Zikr of Allah Ta’ala intoxicates him like
a cup of wine.*’ The taking of the name of Allah gives him
more intoxication than that person who is addicted to wine.

***The joy of taking Your name
Is far greater than the enjoyment
Of those who love their wine.***

This is not a worldly intoxication which makes a person lose
his sense of sanity and then commit indecent and obscene
acts. The intoxication inherent in the beautiful name of Allah
is a rare and exceptional kind of intoxication.

Maulana Jalaluddeen Rumi (*Rahmatullah ‘alaih*) says :

***“When I take the name of Allah,
then from every hair of my body,
fountains of honey begin to flow.”***

Some *Ahlullah* have even disclosed that they experience the
sweetness of the name of Allah in the true and literal sense :
their saliva becomes sweet.

That Allah who has placed sweetness in sugar cane, cannot He put the same into our tongues?

THREE INTOXICANTS

My Sheikh once asked me : “*How many kinds of intoxicating drinks are there ?*”

I replied : “*I do not know.*”

Hazrat then explained to me that there are three kinds of intoxicants :

- The first is the intoxicating wine of ‘*Dunya*’. The majority on the face of the earth are intoxicated with something of the earth: gold, silver, property, business, fashion, cars, etc. Yet this ‘Dunya’ is something that is neither ‘*Azali*’ nor ‘*Abadi*’ – meaning that it was not existent previously. It has been created. Added to this it will not remain forever. It will one day perish.
- The second kind of intoxicant is the intoxication of the *Aakhirah* (Hereafter). Jannat is the drink of the Aakhirat. Even though it is not ‘*Azali*’ (*from all times*), it is ‘*Abadi*’ – meaning that it will not be destroyed. It will exist into eternity. This intoxicant is permissible; in fact it is recommended to seek.
- However, the third kind of intoxicant is the intoxication of ‘**HAQ**’. The drink of DIVINE LOVE. This is unique and unparalleled as it is neither created nor will it perish. It was. It is. It will *always* be.

This drink is exclusive to the *Ahlullah*. If we desire ‘*the drink of the pure love of our Master*’, we will have to keep company with His lovers. Their generosity is such that they share the same with those who have the thirst.

THE SPEECH OF THE AASHIQ

Nevertheless, returning to the company of Hazrat Junaid Baghdadi (*Rahmatullah 'alaih*)....

He continued his exposition, describing the true lover of Allah Ta'ala: “...*He speaks the word of Allah as if Allah Ta'ala speaks through his mouth...*”

The Aashiq of Allah receives within his heart, the special *Tajalli* of Allah Ta'ala.

Allah Ta'ala says in Surah Noor :

“ALLAH IS THE LIGHT OF THE HEAVENS AND THE EARTH...”

And Allah says :

“...ALLAH GUIDES TO HIS LIGHT WHOM HE WILLS...”

[SURAH NOOR 24 : 35]

Allah Ta'ala's attribute of '*Haadi*' is focussed on the Aashiq of Allah Ta'ala. With the *Fadhl* (Grace) of Allah, the Aashiq of Allah is attracted to and drawn towards Allah Ta'ala.

Allah Ta'ala states in the Qur'aan Sharief :

“...ALLAH DRAWS TOWARDS HIM WHOM HE WILLS, AND GUIDES UNTO HIMSELF WHO TURNS TO HIM.”

[SURAH ASH-SHUURA 42 : 13]

Consequently, the Aashiq of Allah is granted a distinguished measure of *Hidayat* (Guidance) and *Ma'rifat* (Recognition)

from the Light of Allah. His heart becomes luminous and radiant with the same.

His heart is thus granted the ability to absorb, understand and know *Haq*.

When he practically implements the '*Haq*' (The teachings of the Qur`aan and Sunnah of Rasulullah ﷺ), in his life, then this guidance, known as '*Taufeeq*', increases. In his earnest and sincere striving, the recipient of this exclusive Divine guidance and aid, progresses at an exceptional pace in the spiritual world, which knows no limits and which has no boundaries.

“AND ALLAH INCREASES IN GUIDANCE THOSE WHO ARE GUIDED (WHO POSSESS INSIGHT AND COMPREHENSION...)”

[SURAH MARYAM 19 : 76]

The heart of the lover of Allah has its connection with the Ocean of Divine Knowledge. This knowledge is then channelled into the heart and gushes forth via the faculty of speech.

Rasulullah ﷺ had mentioned that Allah Ta`ala causes the fountains of knowledge and wisdom to spring forth from the heart of a sincere servant; the manifestation of which is found in his speech.

Just as the eye betrays the condition of the heart, in the same way, so too does the tongue. The speech of one who is an Aashiq of Allah has a *noor* which compliments and accompanies it. This in turn kindles and lights up the love of Allah in the hearts of listeners.

***The Aarifeen are the fish
In the ocean of Divine Majesty.***

***Their connection with Divine Majesty
Has taught them 'sorcery'.
Their speech, like sorcery,
Effectively imbues
The Love and Bounty of Allah
Into hearts.***

On the other hand, the speech of a *faasiq* (sinful one) has a darkness that is distinctive and characteristic of a heart veiled with the darkness of sin.

QURB-E-ILAAHI

Then Hazrat Junaid Baghdadi (*Rahmatullah 'alaih*) said :
"... If he (the Aashiq of Allah) moves, he does so under the command of Allah; and if he remains still, then it is with Allah that he remains still. He derives peace of mind only through obedience to Allah..."

Every action and every movement of his is with the Hukm and order of Allah Ta'ala. We will ask : Does Hazrat Jibraeel (*'Alaihis Salaam*) descend every time and inform him : "*Now turn left, turn right, walk ahead, get married, open your business, close shop.*"?...Hazrat Jibraeel (*'Alaihis Salaam*) does not descend and direct him to the deeds that need to be carried out.

This statement of Hazrat Junaid Baghdadi (*Rahmatullah 'alaih*) is corroborated by a *Hadith-e-Qudsi* which has been mentioned by Imam Bukhari (*Rahmatullah 'alaih*): Allah Ta'ala has said : "*...And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him (i.e. the Faraa'idh); and My slave keeps on coming closer to Me through performing Nawaafil (praying or doing extra deeds besides what is obligatory) till I love him, then I become his sense of hearing with which he hears, and his*

sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks... ”

This Hadith-e-Qudsi conveys and brings to light the true nature and existence of the Aashiq of Allah : His every movement and word is in keeping with the Pleasure of his Beloved Allah. Zikrullah forms part and parcel of his life. In fact, a full 24 hours of day and night is occupied in the Zikr of Allah; meaning that the 24 hours are spent in accordance to Allah Ta’ala’s commands.

The *Aashiq* of Allah is consequently always in the company of Allah and continuously enjoys Divine proximity. Allah Ta’ala says in a Hadith-e-Qudsi : ***“I am with My slave who remembers Me.”***

Furthermore, by virtue of the beautiful name of Allah, ‘***As-Salaam***’ (The Giver of Peace); the Aashiq of Allah, in his obedience to Allah, is rewarded with peace; in all conditions.

SUBMISSION

To elaborate more on the point of Zikr, as to how a person can be occupied for the duration of 24 hours in *Zikrullah* : Allah Ta’ala states in the Qur’aan Sharief :

“O YOU WHO BELIEVE! ENTER INTO THE FOLD OF ISLAM COMPLETELY...”

[SURAH BAQARAH 2 : 208]

How do we enter into the fold of Islam completely and perfectly ?

...By obeying and submitting ourselves to every injunction of Shariah, directed to us. There is no personal preference, choice and selection of what suits us from

Shariah. In every aspect of life, there is a rule that needs to be complied with.

Salaah, Fasting, Zakaat, Haj and all other *Ibaadah* have a prescribed method. These various methods have been taught by Rasulullah ﷺ to the Sahabah-e-Kiraam (ؓ) and passed along, until it reached us. Like we learn the various *masaa'il* (rules) of these Ibaadah, we should also ascertain the *Hukm* (order) of Allah Ta'ala in respect to every other sphere of life.

Thus, Zikrullah, 24 hours a day, is when a person questions himself as to what the instruction of Allah is, at every step.

Before undertaking our activities of life, there should be deliberation and consideration of the *Ahkaam* of Allah Ta'ala. If we have not as yet acquired the necessary knowledge of Deen, then we should make an effort to find out as to what must be done and how we should conduct ourselves in given circumstances.

...For example : A person does not manage his business in the way he deems fit and suitable. Having learnt and understood the *masaa'il* of trade and business, he will not exceed the limits of Shariah. If it is an Interest transaction then he will say : “*It’s Haraam. I’m not going to go anywhere near it.*” If the business deal entails speaking lies or deceiving buyers, then he says : “*Even if I make a million, I will not go anywhere near it because my Allah will be displeased.*”

If a person is young and of marriageable age and there is nothing restricting him from getting married, then to save himself from sin, he should be taking into consideration the instruction of Allah Ta'ala. His command is : *Get married.*

The person will be leading a perfectly balanced and normal life. It is not that he is not going to eat, drink, sleep, etc. because he is awaiting the orders of Allah Ta'ala. Allah Ta'ala's orders are already at hand, in the Qur'aan Sharief and these have already been given practical expression to by Rasulullah ﷺ. In action and word, Rasulullah ﷺ has established and explained all the *Ahkaam* of Shariah.

Accordingly, the Aashiq of Allah undertakes all his actions with the command of Allah Ta'ala, by looking towards the instructions of Allah, as is found in the Qur'aan Sharief and Ahadith. If it is the time for Salaah, then the Hukm of Allah is Salaah; if its livelihood, then the Hukm of Allah is to earn a Halaal living.

This reminds me of a very beautiful lesson taught by a little child in action and expounded by my Sheikh, Hazrat Maulana Hakeem Muhammad Akhtar Saheb (*Daamat Barakaatuhum*), in speech.

TOFFEES

A little child was brought to my Sheikh, Hazrat Maulana Hakeem Muhammad Akhtar Saheb (*Daamat Barakaatuhum*). When Hazrat offered this child a toffee, the child turned and looked at the father, questioningly. The father said : “*Take it.*” - so the child took the toffee.

To us this is common behaviour of children, well trained by their parents. But take heed of the lesson derived by Hazrat.

Hazrat then said : “*What a beautiful lesson.... These children are trained by their parents not to accept gifts and sweets from strangers. This is exactly what a Believer should be doing. There are many black, white and brown ‘toffees’*

(ghair mahareem)² to be found on the streets. The nafs says : “Take a lustful glance.”

The one who has recognized Allah Ta’ala, the one who knows that he has to stand before Allah Ta’ala and render an account for the bounties of his sight, hearing, etc. will turn to his ‘Rabba’ (Allah Ta’ala) – “Must I accept this ‘toffee’ or not?”

The child will turn to ‘Abba’ but this person now turns to his ‘Rabba’ and asks : “What is Your instruction ?”, “Do I accept it or not ?”

The one who is an Aashiq of Allah will not fall for such temptations because he looks to the instructions of Allah, be it in trade, on the streets, at home, marriage, walima – in fact in every circumstance.”

His concern is : Is my Allah pleased with this or not ? If Allah is not pleased, then the whole world can express their pleasure and approval but it will accrue to nothing but misfortune and disaster, in this world and the next.

A THOUGHT-PROVOKING INCIDENT

Another example comes to mind : A girl was being dressed and beautified by her friends prior to her being sent to her husband’s home. Her sisters and friends complimented and praised her : “*You look beautiful.*”, “*You look lovely.*”...On hearing all these praises the bride began to tear.

They said : “*This is not an occasion for tears. Why are you then crying?*”

She replied : “*All of you are saying that I look beautiful and wonderful but when my husband will say : “You look beautiful.”, then that will be the time for me to smile.*”

² A ghair-mahram is one with whom marriage is permissible at some stage in one’s life.

...There are so many husbands who have the prettiest of wives, yet they are involved with other women and thus do not have any interest, liking or appreciation for their wives, who are *Halaal* (lawful) for them...

This bride is teaching us a lesson : When Allah Ta'ala will say: *"I am happy with you."* then that will be the time for us to smile.

ALLAH'S DISPLEASURE

If Allah Ta'ala is displeased then one will never experience peace and happiness in life. Presently, just about everyone is found complaining that life has become 'tight', 'narrow' and difficult, due to various reasons : economic and financial problems, or the fear that has gripped the entire country : the crime rate, hijackings, murders and killings – all of which just increases tension and fear.

We have become prisoners in our homes and businesses. There is no trace of the peace, comfort and security that had been experienced by our grandparents and those who lived 40 and 50 years ago.

The changing conditions are directly related to our change for the worse. Allah Ta'ala informs us in the Qur'aan Sharief, in various verses :

"...Allah does not change the condition of a people until they change that which is in themselves (meaning that when people indulge in sins, conditions of adversity, oppression, suppression, as well as other disasters will befall them.)..."

[SURAH AR-RA'D 13 : 11]

"And whatever of misfortune befalls you, it is because of what your hands have earned..."

[SURAH ASH-SHUURA 42 : 30]

“Corruption (strife, hardship, etc.) has appeared on land and sea because of what the hands of people have earned (by evil deeds) that Allah may make them taste a part of that which they have done...”

[SURAH AR-RUM 30 : 41]

With plentiful too, our lives have become miserable. My Sheikh says that that person, who has earned the displeasure of Allah, can have delicious ‘kabaab’ in his mouth but he will have *Azaab* (punishment) in his heart. Can there be any taste in the mouth when *Azaab* has engulfed the heart ?

THE COOLNESS OF THE HEART

Allah Ta’ala says :

“VERILY, IN THE REMEMBRANCE OF ALLAH DO HEARTS FIND SATISFACTION.”

[SURAH AR-RA’D 13 : 28]

The coolness of the heart lies in Zikrullah, Durood Sharief upon Rasulullah ﷺ and the fulfillment of the commandments of Shariah. Peace of mind and tranquility is found only in obedience.

Otherwise, the home will not offer any comfort, the children will not be the coolness of our eyes, wealth will make life miserable and everything will be intolerable...to say the least.

***O Allah, if You are not mine,
Then nothing is mine.
And if You are mine,
Then everything is mine.***

When we will please Allah Ta'ala, then He will fill our hearts with the coolness and comfort of serenity and tranquillity. Irrespective of the external conditions, the heart and soul will enjoy peace and contentment. The person can be surrounded by difficulty but the condition of his heart will be comparable to a rose blooming amidst thorns.

CONTENTMENT OF THE HEART

A *Sahabi*, Hazrat Imraan bin Husain (ؓ), was bedridden for 32 years. Despite this, his condition was such that his face glowed. When questioned about this, he said that the sickness was from Allah and that he was satisfied with Allah Ta'ala's wish to keep him in that condition.

...*Sabr* or patience does not mean that a person does not take medication and treatment. Whilst treatment should be taken, the heart should remain content and pleased with whatsoever the will of Allah Ta'ala is; be it cure or continued ill-health...

Hazrat Imraan bin Husain (ؓ) further said : *“Since my sickness, angels come and make Salaam to me. Allah has opened the doors of the ‘Unseen’ for me.”*

Thus, there can be pain in the body, poverty in the home, other problems outside or in the family, stress and hardwork can tire the body and mind, but under all conditions, the tranquility of such a heart is not disturbed.

The concern of the Aashiq of Allah Ta'ala is always : **Are my actions in conformity with Allah Ta'ala's pleasure?**

THE PULSIRAAT

We have been informed of the *Pulsiraat* : the bridge across the fire of Jahannum which is sharper than a sword and thinner than a strand of hair. The practise for the crossing of

that Pulsiraat is here in this earthly life. Shariat is analogous to the Pulsiraat.

...The Pulsiraat is *Haq*. Although it is beyond our intellectual capacity to understand its true state, our *Imaan* (faith) and *Yaqeen* (conviction) is in that which has been conveyed to us by Rasulullah ﷺ, of the Unseen.

In fact, this is the condition of the validity and acceptance of ‘*Imaan*’; and this is proven and confirmed by the Qur’aan Sharief.

The first characteristic Allah Ta’ala makes mention of, in describing the pious and successful ones, is :

“WHO BELIEVE IN THE UNSEEN...”

[SURAH BAQARAH 2 : 3]

These beliefs include our belief in Allah Ta’ala, His angels, The Day of Judgement, The *Mizaaan* (Scale), *Haudh-e-Kauthar*, Jannat, Jahannum, etc....

When a person learns to walk the ‘tight rope’ of Shariah; with consideration of what is Halaal and Haraam, permissible and not permissible, pleasing to Allah Ta’ala and displeasing to Him; and when he inculcates the code of Shariah within his life, by observing and practising upon all its commands, then, *Insha Allah*, on the Day of Qiyaamah, he will cross the Pulsiraat like lightening and will enter Jannat.

In implementing these laws of Allah, the lover of Allah seeks to attain His pleasure and hopes to be granted the meeting place for His lovers (Jannat). There is an extreme and heartfelt yearning to see Allah Ta’ala’s Glorious Countenance and to meet Rasulullah ﷺ and all other lovers of Allah.

...For it will only be in Jannat that Allah Ta'ala will remove His veil and grant to His lovers the strength of sight to be able to see Him.

SIGHTING ALLAH

It is mentioned in a narration that after entrance into Jannat, a curtain will be raised and the Jannaties will then see Allah. They will find this to be the most magnificent favour of Allah.

Hazrat Abu Sa'id Khudri (ؓ) narrates : *'We said, 'O Messenger of Allah! Shall we see our Lord on the Day of Resurrection?'*

Rasulullah ﷺ said : *"Do you have any difficulty in seeing the sun and the moon when the sky is clear ?"*

We said : *"No."*

He ﷺ said : *"So you will have no difficulty in seeing your Lord on that Day as you have no difficulty in seeing the sun and the moon (in a clear sky)."*

Imam Bukhari (*Rahmatullah 'alaih*) narrates that Hazrat Jarir bin 'Abdullah (ؓ) related : *"One night we were sitting with the Prophet ﷺ [that he chanced to] look at the moon. It was the fourteenth night of the month [and the full moon was shining in the sky]. The Prophet ﷺ then turned towards us and said : 'Surely, you will see the Lord as you are seeing the moon. You will have to make no special effort to see Him, nor will there be any difficulty...'"*

Like millions of people in a country can all sight the 14th moon at one and the same time, the Jannaties will be able to sight Allah Ta'ala, without hassle or difficulty .

FOR ONLY ALLAH

Hazrat Junaid Baghdadi (*Rahmatullah 'alaih*) then said :
“...So he is at every moment attached to Allah. He is for Allah and Allah alone; He is with Allah alone.”

Soaring in sublime and lofty realms of Divine Love, the state of being of the Aashiq of Allah is such, that *‘his eating, drinking, sleeping, waking and, in short, all his actions are for the pleasure of Allah.’* In everything that he does, he earns the pleasure of Allah because everything is in conformity with the pleasure of Allah.

His obedience is for the pleasure of Allah and his abstinence from Haraam is for the pleasure of Allah. Such a person has within his heart the gardens of Jannat.

In *Surah Rahmaan*, Allah Ta’ala speaks of two gardens which He will give to those who love, fear and obey Him.

**“BUT FOR HIM WHO FEARS THE STANDING BEFORE HIS
LORD, THERE WILL BE TWO GARDENS.”**

[SURAH RAHMAAN 55 : 46]

Allama Aloosi (*Rahmatullah 'alaih*) mentions in his Tafseer, *Ruhul Ma’aani*, that one *Jannat* is given in this world. The person experiences Allah Ta’ala’s *Qurb* (closeness) perpetually. When Allah, who is ***‘Quddus’*** (Pure), ***‘Wadud’*** (The Loving), ***Hayy*** (Everliving), ***‘Noor’*** (Light), the Most Beautiful, grants His special attention to such a heart, one can imagine the condition of that heart.

And when that same Allah who has placed the sweetness into sugar cane, becomes the Friend of the person with such a heart, then one can imagine the kind of sweetness which will be savoured by that heart.

The condition of those who enjoy such a special connection to Allah Ta'ala is akin to what Maulana Jalaluddeen Rumi (*Rahmatullah 'alaih*) had disclosed. He mentions in his *Mathnavi Sharif* : “*When the fragrance (i.e. the nearness) of my Beloved Allah comes into my heart, then the languages of the world fail to describe this.*”

Thus, one *Jannat* immediately. Such a person finds it easier to stay away from sin than indulge in it, because he has tasted the **absolute** *sweetness* of *Imaan*.

My Sheikh, Hazrat Maulana Hakeem Muhammad Akhtar Saheb (*Daamat Barakaatuhum*) has mentioned in some lines of poetry :

***“ O Meer, I do acknowledge and I do know
That Jannat is far, far away;
But for the Aarif (Recognizer) of Allah,
He has within his heart,
The Khaliq (Creator) of Jannat.”***

In a Hadith-e-Qudsi, Allah Ta'ala says : “***Heavens and earth cannot contain Me. But into the heart of a believer I enter like a guest.***” ...Heavens and earth do not have the ‘*Aql*’ or intelligence to gain the *Ma'rifat* (Recognition) of Allah Ta'ala. The heart and mind of a Mu`min are repositories of the *Ma'rifat* of Allah Ta'ala.

ISTIGHNAA

Then Hazrat Junaid Baghdadi (*Rahmatullah 'alaih*) concluded his description of the Lover of Allah, and said : “***...he neither pays heed to the worldly customs, nor does he attach any importance to adverse criticism by the people.***”

In its customs, the world is ever changing. People strive so hard and go to such great lengths to seek the approval of society, more often than not, at the sacrifice of Deen; and yet, almost everyone, along with this world, is *so unfaithful*.

Having recognized the reality of this world, its treachery and disloyalty, the lover of Allah is least concerned with it.

And what relationship does he really have with this world, to pay heed to its customs ? His likeness is that of Rasulullah ﷺ, who had said : ***“What have I to do with this world ? I and this world are as a rider and a tree beneath which he takes shelter. Then he goes on his way, and leaves it behind him.”***

Whilst he will make use of the things of this world, he has understood that he is on a journey in this world and that this world is not his destination. ...And, other than an absolute fool, no person would barter a brilliant and exquisite diamond for a worthless stone; nor the real and eternal happiness of the *Aakhirah* (Hereafter) for the illusory and fleeting one of this world.

***May the Lovers of this world and Kingdoms,
Enjoy their world;
Soon will it pass away...
But for the True Lover of Allah,
A Kingdom that never ends...***

Thus, the Aashiq of Allah strives to reach his journey's end by traversing the safest path. He follows the path of Rasulullah ﷺ and his Sahabah (ؓ).

Since his priority is the same as was theirs, he seeks only the pleasure of Allah. As a result, there is no worry of the criticism of those who criticize.

Having established such a profound relationship with Allah Ta'ala, the lover of Allah becomes independent of people. **ALLAH IS SUFFICIENT FOR HIM.**

This does not mean that he is not in need of the assistance of a builder, carpenter, baker, shoemaker, etc. '*Istighnaa*' (Independence) means that he does not care about the praises of people or their criticism. His sole and only concern is the Pleasure of Allah. Neither is he desirous of the possessions of others, nor has he any expectation from others.

***“O Allah, thousands of difficulties can come my way,
I am not concerned.
If everyone has to distance themselves from me,
Then too I am not concerned.
But if You have to turn away Your glance of Mercy
then I am ruined.”***

Hazrat Ayesha (ؓ) related that Rasulullah ﷺ said :
“Whoever will seek to please Allah by displeasing men, Allah will make him independent of the help and favour of men, and He Himself will become sufficient unto him, and whoever will seek to please men by displeasing Allah, Allah will give him in the charge of men...”

When a person strives to procure the pleasure of Allah Ta'ala, then Allah Ta'ala will also safeguard him from the evil of people, and when a person displeases Allah Ta'ala to achieve the pleasure of people, then he will always be at the mercy of such people.

If we have to look at our own lives then we find that we live in this world with prejudices and with complexes of superiority and inferiority. The concern is always as to what others think of us and as to what would please others. The

person who endeavours to please people has to contend with a tremendous amount of suffering and depression.

In fact, Rasulullah ﷺ said : *“He who searches for respect while indulging in disobedience to Allah will be disgraced by the very persons who praised him.”*

As long as the effort is to please Allah Ta’ala, who cares what others think? In a lengthy Hadith, Hazrat Abu Zarr (ؓ) mentioned : *“...he (Rasulullah ﷺ) commanded me not to care for the reproach of anyone while I am seeking the pleasure of Allah Ta’ala...”*

THE SAHABAH (ؓ)

An incident in the life of a Sahabi (ؓ) will, *Insha-Allah*, be an incentive and a means of inspiration for you and me.

Once some Sahabah (ؓ) were sitting in the court of a king, having been invited to attend a feast. During the course of the meal, a Sahabi (ؓ) accidentally dropped a morsel of food. As is the Sunnat, he picked it up, dusted it and ate it.

Someone commented that this action would not be to the liking of the people of the court. The Sahabi (ؓ) responded: *“Must I, for the sake of these foolish ones, discard the Sunnat of my Beloved ﷺ ?”*

The person whose objective is to please Allah Ta’ala and Rasulullah ﷺ is granted, within his heart, **complete** and **absolute** independence.

Thus, our endeavour is to please Allah Ta’ala and Rasulullah ﷺ. When Islam has made our lives so simple and easy, why introduce complexities and perplexities to life ?

The Aashiq of Allah is therefore neither affected by criticism or praise. Whether he is praised or criticized, it is one and the same. He does not differentiate between the two.

PRAISE

Many a time, we find our pious elders being praised – in speech or in poetry. As such, some question the piety of that Wali since he is listening to his own praises. This is due to our ignorance.

The Hadith which makes mention that dust be thrown in the faces of those who are given to praising people is in regard to Rasulullah's ﷺ disapproval of praise which is meant for material gain and benefit, or to please a man by mentioning those qualities which are not found in him. Added to this, such praise would ruin a person if he then considered himself worthy of such praise.

However, Rasulullah ﷺ had also said that when a true believer is praised, then his Imaan increases. The condition for such praise is perfect and complete Imaan. On listening to his own praises, this person does not look at himself, rather, his attention is directed to Allah : *What am I ?... Nothing. This praise is really Yours.*

For such *Ahlullah* (people of Allah), praise is a means of their Imaan increasing, but for weak ones like us, we need to be very cautious. Our egos take off very quickly and get bloated. The *Ahlullah* are not affected negatively.

In fact, praise is Allah Ta'ala's gift to the *Ahlullah*. Allah Ta'ala blesses the *Ahlullah* with '*Thana-e-Khalq*' (praise of creation) and this is one of the commentaries of the dua wherein we ask of Allah Ta'ala, '*...Hasana fid-dunya...*' ('*The best of this world*')

CRITICISM

Aside from praise, criticism is something that we have to learn to disregard. Criticism is the general inclination and past time of the foolhardy and ignorant, and as such there is no shortage of the same in the society we live in.

Many people write to me and say : *“Maulana, you mentioned this (or that) and when we practised on what you taught us, we were criticized and mocked. A big joke was made of the whole thing and you too were criticized.”*

Why the ridicule and mockery? Because ridiculous customary practices of marriages and Walimas, wherein extravagance, show, Haraam entertainment and the likes are done away with; or because a person is keeping his beard the Wajib fist length, or because a woman decided to practise on the very important Qur`aanic injunction of adopting the Hijaab and fulfilling the *wujoob* (obligation) of veiling her face, etc.

I write and tell them : *Why must you worry ? You should be happy that at least you are gaining some proximity to Nabi ﷺ, the Ambiyaa (‘Alaihimus Salaam) and the Sahabah-e-Kiraam (ؓ). When they propagated or practised the true Deen, many did not accept it. Many disliked it.*

Allah Ta’ala says :

“...THERE NEVER CAME A MESSENGER TO THEM BUT THEY USED TO MOCK AT HIM.”

[SURAH YASEEN 36 : 30]

Many called the Ambiyaa (‘Alaihimus Salaam) mad, insane, sorcerers, liars, etc. (*Na-oozu Billahi min zaalik*). Not only were the most derogatory titles showered upon them, their abuse was also physical. They hit, tortured and persecuted Rasulullah ﷺ and his noble companions (ؓ).

We are not recipient to all of this. We just have to contend with a few words blown in the air. In fact, sooner or later, the same critics see light and enmity changes to love and obedience.

... Then again, nafs can well be involved in this also. On a little introspection we will find our nafs to be the motivating force behind our anger.

Sometimes when we are criticized then our ego and pride is injured, and the other condition is a feeling of hurt when someone utters derogatory statements in regard to matters of Deen.

FOR DEEN OR NAFS

There are many who speak ill of *Deen* (religion), criticizing and mocking various aspects and teachings of Deen. We need not have to look far because in our homes many things are said and done against the Shariah, against the commands of Allah Ta'ala and teachings of His Rasool ﷺ. At that time our anger is not apparent.

Our weakness is that if a thing is said against us, then we get angry and justify our anger by saying that they spoke ill of Deen. We present excuses for our shortcomings.

Nafs is very, very subtle in its work. Its evil is sometimes very difficult to recognize. It can hoodwink us in many ways. We say that our anger is because of Deen, whereas it is not because of Deen. It is because our egos are hurt and our pride, injured. Otherwise why don't we feel the same hurt and injury when others say and do so many things against Deen ?

On self-introspection and scrutiny a person will, however, be able to detect and recognize the evil of his nafs. Allah Ta'ala makes mention in Surah Qiyaamah :

**“NAY! MAN WILL BE EVIDENCE AGAINST HIMSELF;
THOUGH HE MAY PUT FORTH HIS EXCUSES
(TO CONCEAL HIS EVIL DEEDS).”**

[SURAH QIYAAMAH 75 : 14 / 15]

The *Mufasssireen* (commentators of the Qur`aan Sharief) have explained that man has insight into his nafs, and even though he is aware and understands his state of being, he presents excuses and inadequate and weak reasoning, to justify his behaviour.

A PRESCRIPTION

Since hurt and grief is natural when a person is criticised on his implementation of Shariah or when Shariah, itself, is scorned and mocked at, Allah Ta`ala presents to us the prescription which was delivered to Rasulullah ﷺ who had to contend with much more than we do.

**“INDEED WE KNOW THAT YOUR CHEST (I.E. HEART) IS
STRAIGHTENED AT WHAT THEY SAY. SO GLORIFY THE
PRAISES OF YOUR LORD AND BE OF THOSE WHO PROSTRATE
THEMSELVES (TO HIM).”**

[SURAH AL-HIJR 15 : 97 / 98]

Rasulullah ﷺ was instructed to engage himself in glorifying and praising Allah Ta`ala. Allah Ta`ala has made His *Zikr* (Remembrance) and Praise a balm for such wounds of grief and sorrow which covered the heart of His Beloved ﷺ, and which also stain the hearts of His Lovers.

Allah Ta'ala also instructs:

“AND BE PATIENT (O MUHAMMAD ﷺ) WITH WHAT THEY SAY, AND KEEP AWAY FROM THEM IN A GOOD WAY.”

[SURAH MUZZAMMIL 73 : 10]

When the disbelievers maligned Nabi ﷺ with insulting and blasphemous titles such as ‘*majnoon*’, ‘*soothsayer*’, ‘*magician*’ and the likes, Allah Ta'ala prescribed that *sabr* (patience) be adopted.

In the Tafseer of this ayat, the *Mufasssireen* make mention that ‘*Hajrann Jameel*’ directs us to politely keep aloof of those who mock, not to complain to others of their hurtful and troublesome behaviour, nor become physically or verbally abusive, nor retaliate and requite evil with evil. Rather accommodate in a selfless manner a quality which Allah Ta'ala prefers from His servants :

Allah Ta'ala says in the Qur`aan Sharief :

“THE GOOD DEED AND THE EVIL DEED CANNOT BE EQUAL. REPEL (THE EVIL) WITH THAT WHICH IS BETTER (TO BE PATIENT, FORGIVE, ETC.), THEN VERILY, HE BETWEEN WHOM AND YOU THERE WAS ENMITY, (WILL BECOME) AS THOUGH HE WAS A CLOSE FRIEND.”

[SURAH FUSSILAAT 41 : 34]

This attitude was not only part of the disposition of the Ambiyaa (‘*Alaihimus Salaam*’) but is a very apparent quality of

the Auliya Allah : together with patience and forgiveness there is always du'aa for the guidance of those who harmed them, and a continuous effort is made towards their guidance.

“AND VERILY, WHOSOEVER SHOWS PATIENCE AND FORGIVES THAT WOULD TRULY BE FROM THE THINGS RECOMMENDED BY ALLAH.”

[SURAH ASH-SHUURA 42 : 43]

Then again, we should consider that '*majnoon*' was a title given, by the rejectors of truth, to all the Ambiyaa ('*Alaihimus Salaam*'), the Sahabah-e-Kiraam (ؓ), the Mashaa'ik and the Ulama-e-Haq. Yet those who were called '*majnoon*' (mad) were the ones to receive Allah Ta'ala's special Grace, Mercy and Benefactions.

Moreover, Allah Ta'ala being free of any kind of defect would never appoint a '*madman*' as His Rasool. Allah Ta'ala addresses His Beloved Nabi ﷺ :

“YOU (O MUHAMMAD ﷺ) ARE NOT, BY THE GRACE OF YOUR LORD, A MADMAN.”

[SURAH AL-QALAM 68 : 2]

Allah Ta'ala, Himself, then says about the character of Nabi ﷺ :

“AND VERILY, YOU (O MUHAMMAD ﷺ) ARE ON AN EXALTED STANDARD OF CHARACTER.”

[SURAH AL-QALAM 68 : 4]

And :

**“INDEED, IN THE MESSENGER OF ALLAH YOU HAVE A
BEAUTIFUL EXAMPLE...”**

[SURAH AHZAAAB 33 : 21]

Those who call the Beloved Rasool ﷺ, ‘*majnoon*’ are themselves mad.

Nevertheless, we will find that criticism, mockery, hatred, etc. only generates and increases, in the Auliya Allah, the Noor of *sabr* (patience), *hilm* (tolerance), forgiveness, etc.

Furthermore, Allah Ta’ala mentions that He, Allah, is the *companion* of that person who adopts *sabr* (patience) :

“...VERILY ALLAH IS WITH THOSE WHO ARE PATIENT.”

[SURAH BAQARAH 2 : 153]

OUR ONLY CONCERN

To get back on track; our endeavour should be to try and reach this stage of independence, where we don’t concern ourselves with such words and statements of criticism and mockery.

If we have to adopt the attire of the Sawliheen, do good and righteous deeds and join the company of the pious, then people will brand us *munafiqeen* (hypocrites), or will attribute our deeds to *riyaa* (show). More often than not a person has to contend with discouraging and even disheartening remarks and comments.

If we have to pay heed to what others have to say and then prevent them from the same, then how many tongues can our two hands hold and then too, for how long ?

This is a sign that we have not established a true *nisbat* (connection) with Allah Ta'ala and His Rasul ﷺ. As a result, we are worried about what others will say and think of us. ...Where have we got such time to waste ? The concern which should occupy our 24 hours is : Is my Allah pleased with me or not ? Is my Beloved Rasul ﷺ pleased with me or not ?

...It's easy to know this. Check how much we are doing to please them.

Rasulullah ﷺ had said : *“If someone wants to know what position he enjoys in the eyes of Allah, he has only to look at what place he gives to Allah (in his heart and life).”*

THE WEAKNESS OF OUR IMAAN

The message of tonight's talk is that we need to make a concerted effort to develop this steam of Divine love. Until we do not acquire and conserve this steam of Love within ourselves, everything we do will remain *Zaahiri* (external).

...It really stuns a person, but all that can be done sometimes is resort to fervent and sincere du'aa that Allah Ta'ala grants to us such Imaan that impels us in the right direction and keeps us steadfast.

Just this afternoon, a young person, with a beard, Deeni *libaas* (attire) and who is a five-time *namazi* requested me for permission to shave his beard. Why ? ...Due to an application which was made for a visa to a certain country. The person in charge of the department told him that he stands no chance with his beard.

So he said : *“I just want permission to shave my beard and get the application through. Once I've got my papers, I'll keep my beard again.”*

I said: “*Bhai, have I made the Shariah that I can give you permission to shave your beard ? ...What of the displeasure of Allah? If you want to shave and displease Allah Ta’ala, why make me a partner in your sin ?*”

This is the point I’m trying to make : Just *Salaah*, *Zikr*, some Deen work, a little *Da’wah* and *Tabligh*, or a short visit to the Khanqa, is not sufficient. **The necessary element is the steam of Divine love.**

This Imaani steam is only obtained from the hearts of those who have the reality of it in their hearts. In the company of those whose hearts are aflame with the love of Allah Ta’ala, we too will get that steam. Otherwise, Shaytaan will easily convince us to indulge in Haraam in spite of our work of Deen.

...So I asked this person as to what guarantee he has that Izraeel (‘*Alaihis Salaam*) won’t extract his soul while the razor is moving down his face. What guarantee does he have that even if he gets those documents, he will live to see a few more months, so that the beard grows one fist length?

Alhamdulillah, this brother made sincere taubah from this sin and kept his beard.

THE CONSEQUENCES

A doctor had mentioned that he made an application, in a certain country, for a post available some years back. He too was told the same thing : People will not give him much consideration because of his beard and kurta. He was told that if he shaved his beard and wore a suit, he would get some prominence. So he said that he fell for the temptation. He shaved his beard, wore the suit and went for the interview.

He is a pious doctor, a *namazi* with concern for Deen and Shariah but he fell for the temptation of Shaytaan and nafs and shaved his beard.

He related : *“I swear Maulana that I am speaking the truth. That same night, I saw Rasulullah ﷺ in a dream and he stared at my face with anger. I could see the anger on his face. When he walked into the room, in my dream, the room became brightly lit. He then stared at me; his face, red with anger. He then suddenly left and the room went dark. And I got up with a fright.”*

He didn't know what to do and it worried him greatly. Of course, he grew his beard again and made sincere taubah from shaving his beard in future.

Naturally, it should go without saying, that Islam is not just the beard. Islamic teachings cover all aspects of life.

So the message is simply that we develop this steam of Divine Love. Whilst it is not necessarily achieved and realized instantaneously, at least we have become aware of it. ‘*Sulook*’ entails some effort.

May Allah Ta'ala give to us that intense love for Him, so much so that it becomes extremely easy to do that which is pleasing to Him and stay away from everything which is Haraam and forbidden.

WHY WE FAIL

Without the effort to stay away from Haraam, we can never ever secure this Love of Allah in our hearts. As a result, when the real test comes, then we fail miserably. Sometimes we fail with our marriages or walimas, or some other family occasion. If not, then we fail in business or in some endeavour pertaining to our worldly or religious activities. *Why?*

...Because we have not made the effort of learning Divine Love. When there's no steam and when we have not fallen *intensely* in love with Allah, what demonstration of love can we exhibit?

Hazrat Junaid Baghdadi (*Rahmatullah 'alaih*) is teaching us a lesson : If we don't have these signs then we should not make any claims that we are **true** lovers of Allah.

...May Allah Ta'ala make us of His true and sincere lovers.

The person who has developed these qualities will invariably be enjoying the closeness and company of Allah Ta'ala. Therefore, Hazrat Junaid Baghdadi (*Rahmatullah 'alaih*) had also mentioned that if we cannot be in the company of Allah Ta'ala, due to our weakness, then we should keep company with those who have received that special Tajalli and who have established that special *nisbat* with Allah Ta'ala.

In fact, this is the instruction of Allah Ta'ala. He says :

**“...AND JOIN THE COMPANY OF THE TRUTHFUL ONES
(THE PIOUS, THE AULIYA ALLAH).”**

[SURAH TAUBAH 9 : 119]

A GLANCE OF LOVE

My Sheikh, Hazrat Maulana Hakeem Muhammad Akhtar Saheb (*Daamat Barakaatuhum*) was once delivering a talk when someone inquired regarding a Hadith. ...It is mentioned in the Ahadith that Allah Ta'ala will record an accepted (*nafl*) Haj in favour of a person that casts a loving and affectionate glance upon his parents.

...How easy Allah Ta'ala has made it for the poor who cannot afford to go and even for those who can go for Haj ? For just a glance of love and affection, Allah Ta'ala grants such a tremendous reward.

So my Sheikh was asked, what then would be the reward of the person who looks at his spiritual guide with love and affection?³ Hazrat replied : *“He will get Allah Ta'ala, Himself, as the reward.”*

A sincere mureed will most definitely have a deep-hearted love for his Sheikh, which would be for the pleasure of Allah Ta'ala. Due to such *Muhabbat* (Love), *Aqidat* (Conviction) and *Azmath* (Respect), his love for Allah Ta'ala will increase in his heart and he will begin to enjoy a nearness to Allah Ta'ala.

Of course, the Sheikh has to also be an *Aashiq* of Allah Ta'ala and His Beloved Rasul ﷺ. He must not be using his mureeds, exploiting them for any worldly reasons.

Regarding the Hadith just related, wherein Nabi ﷺ mentioned that to glance at ones parents with love, affection and mercy earns one the reward of an accepted Haj; many parents may say that they are not recipient to such kindness from their children. On the contrary, many will complain that they are cursed, troubled, abused and harassed by their children.

³ [This does not apply to female mureeds. As has been stated, Allah Ta'ala's Hukm (order) to both men and women in regard to Ghair Mahareem is : *“Tell the Believing men to lower their gaze...”*, *“And tell the Believing women to lower their gaze...”* (Surah Nur: 30/31). This then is categorized as a **Fardh-e-Ain** injunction. On the implementation of such Ahkaam of Allah Ta'ala, which takes **priority**, *Insha-Allah*, female mureeds will be granted the same reward and blessings ... *‘And that is not difficult for Allah’.*]

Unfortunately, we, as parents, are deprived of our children's love and affection due to not having done our duty as parents. Since we have not given our children the Islamic upbringing and education that they require, who then do we blame for their ill manners and lack of respect, but ourselves.

THE RIGHTS OF OUR CHILDREN

A man once came to Hazrat 'Umar (ؓ) and complained of his son's disobedience. Hazrat 'Umar (ؓ), who was the *Khalifa* at the time, called for the boy and apprized him of his disobedience and his neglect of his father's rights.

The boy asked Hazrat 'Umar (ؓ) : *"O Ameerul Mumineen, does a child have any rights over his father?"*

Hazrat 'Umar (ؓ) replied : *"Yes, of course."*

On inquiry as to what they were, Hazrat 'Umar (ؓ) explained: *"He should choose the mother of his children, give him a good name and teach him Deen (religion)."*

The boy then said : *"O Ameerul Mumineen, my father has done none of this. My mother was a woman of ill repute. The name given to me by my father is Ju'al (which had a derogatory connotation) and he has not taught me Deen."*

Hazrat 'Umar (ؓ) then addressed the father : *"You complain to me about the disobedience of your son, yet you failed in your duty to him before he failed in his duty to you. You wronged him before he wronged you."*

Our responsibility to our children demands from us, far more consideration, concern and effort. Directing our children to the obedience of Allah Ta'ala is an obligation which we will, inevitably have to render an account for on the Day of

Judgement. The Qur`aan Sharief and Ahadith instruct and exhort the fulfilment of these rights.

Allah Ta`ala states :

“O PEOPLE OF IMAAN! SAVE YOURSELVES AND YOUR FAMILIES FROM A FIRE WHOSE FUEL IS MEN AND STONES...”

[SURAH AT-TAHREEM 66 : 6]

Protection and salvation from the fire of Jahannum lies in teaching our children *Aqaa-id*, *Qur`aan*, *Fiqh*, *Sunnats* and other necessary tenets of Islam which form their *Tarbiyyah* (correct upbringing). Accompanied with du`aa, this will, *Insha-Allah*, be the means of their *Hidayat* (guidance) and *Istiqaat* (steadfastness).

In the Tafseer of the Ayat, Hazrat Ali (ؓ) had stated :
“Teach your family acts of virtue.”

Rasulullah ﷺ also emphasized these obligations : *“Each one of you is a shepherd and is responsible for his flock...A man is a ruler in his family, and he will be questioned about those under his care. A woman is a ruler in the house of her husband and she will be questioned about those under her care...”*

THE REWARDS OF LOVE

Nevertheless, when children look at their parents with love and affection, then Allah Ta'ala grants them the magnificent reward of an accepted Haj.⁴

Even if a person looks at his parents a hundred times with love and affection, then too, he will get the same reward a hundred times. ...Allah Ta'ala's treasures are unlimited.

When the Sahaba (ؓ) inquired of Nabi ﷺ : *“Even if he casts a hundred (affectionate) glances every day (at his parents) ?”*

Rasulullah ﷺ replied : *“Yes, Allah is much greater (than you imagine) and Pure (of all defects such as miserliness.).”*

⁴ This refers to the *reward* of a Haj. It does not mean that a person is exempt from undertaking Haj if it is Fardh (obligatory) upon him / her.



Du'aa

O Allah, grant to us all Your Love, which is the driving force in earning Your Pleasure. Grant us the taufeeq to abstain from everything that displeases You.

O Allah, out of Your Infinite Bounty, forgive us our sins, major or minor, committed knowingly or unknowingly, in the light of day or darkness of night.

O Allah, bless us all with long life, good physical and spiritual health, prosperity, steadfastness on Imaan and the taufeeq to practice on the teachings of the Qur`aan Sharif and the Sunnah of Rasulullah ﷺ .

O Allah, bless us with the Grace to fulfill the rights of our parents, teachers, neighbours, brothers and sisters, wives and children, family members, young and old, black or white, rich or poor, Muslims or non-Muslims.

O Allah, unite the hearts of parents and children, husbands and wives, brothers and sisters and the entire Ummat of Rasulullah ﷺ .

O Allah, we ask of You all the goodness which had been asked for, by Your Messenger, Muhammad ﷺ ; and we seek Your protection from all evil things from which Your Messenger, Muhammad ﷺ had asked protection from; Only You are capable of helping us.


Aameen



FROM A TARBIYYAH LESSON :

**"O ALLAH, I ASK FOR YOUR LOVE, AND THE LOVE OF THAT
PERSON WHO LOVES YOU AND OF THOSE ACTIONS WHICH
ATTRACT YOUR LOVE."**

My respected and honourable Sheikh, Hazrat Maulana Yunus Patel Saheb [Daamat Barakaatuhum] imparted to us the commentary of this dua of Nabi ﷺ .

Hazrat Maulana stated that Maulana Sayyed Sulaiman Nadwi (Rahmatullah 'alaih) had explained that a chain has links that inter-join to form the chain. To illustrate : 

Thus, 3 components form this dua. We ask of Allah, 3 things :

- 1.) His Love.*
- 2.) The love of His Lovers.*
- 3.) And the love of those actions which are the means to procuring His Love.*

Like the chain with its links, we have three inter-joining requests. The link on the right hand side is the Love of Allah; the link in the centre represents the Ahlullah and the link to the left-hand side signifies the A'maal (actions) that lead to Divine Love. The central link is a must, without which makes the acquisition of the wealth of Ishq-e-Ilaahi very difficult to obtain.

The Muhabbat of Allah is most easily acquired from those who have, within their hearts, Divine Love. If one sincerely establishes a 'Ta'alluq' (relationship) with one who has deep

love for Allah Ta'ala, then this relationship is akin to the centre link of the chain which then links the A'maal required, to the love of Allah Ta'ala.

Rasulullah ﷺ had said : 'A person is on the Deen of his friend.' The direction his friend goes, he too will inevitably follow. Thus, if we, insignificant ones, befriend the friends of Allah, we will, in following them also be able to reach Allah.

Hazrat Dr. Abdul Hay Saheb (Rahmatullah 'alaih), who was a senior Khalifa of Hazrat Maulana Ashraf Ali Thanwi (Rahmatullah 'alaih), was wont to say :

**"THERE IS ONLY ONE WAY TO MEET HIM (ALLAH),
SEEK THE ROAD FROM THOSE WHO
HAVE ALREADY FOUND HIM."**

An analogy in regard to the same is that of a train which consists of first class coaches, second class coaches and third class coaches. Whilst the first class coaches consist of luxury seats and amenities, the third class coaches are a far cry with their uncomfortable, worn out and torn seats, broken windows and squeaking hinges.

In spite of this, if the third class coach is firmly secured to the first class coach, then it will reach the same destination of the first class coach. Similarly, if 'third class' saalikeen, like us, have to connect ourselves with 'first class' Mashaa'ik and Ahlullah, then we too will go where they go.

However, the link must be firm and strong : obedience and following the teachings of the Sheikh is essential. As has been stated, the Sheikh too has to be 'first class'; meaning, he must not be a fraudulent, deceitful one, motivated by greed and lust, and lacking, in his own life, obedience to Allah Ta'ala and His Rasul ﷺ. His teachings must only be that which is contained in the Qur'aan Sharief and Sunnah.

Maulana Jalaluddeen Rumi (Rahmatullah 'alaih) has cited a beautiful parable in his Mathnavi Sharif which correlates to the above :

He makes mention a story of a thorn that laid its complaint before Allah Ta'ala, stating that due to its abject insignificance and due to the fact that it had absolutely no worth, it feared that it would be discarded and thrown out of the garden, and thus left deprived of the fragrant company of the beautiful rose.

So the thorn was advised that it should remain attached to the rose. In so doing, not only will it always enjoy the company of the rose but it would also fetch the same price as that of the rose. And wherever the rose would go, so too would the thorn go.

Maulana Jalaluddeen Rumi (Rahmatullah 'alaih) then explains that there are many of us amongst humanity who are just thorns. However, that thorn which has concern regarding its protection, safety and well being, must keep company with the roses amongst mankind : The Ahlullah, the Auliya-Allah.

In so doing, the benefit which accrues to the rose will also accrue to the thorn. ...Since these friends of Allah Ta'ala are the residents of Jannat, Insha-Allah, we thorns will also find our way there, because Allah Ta'ala says in the Qur'aan Sharief:

**“ENTER YOU, THEN, AMONG MY HONoured SLAVES, AND
ENTER YOU MY PARADISE!”**

[SURAH FAJR 89 : 29/30]

Hazrat Maulana Hakeem Muhammad Akhtar Saheb (Daamat Barakaatuhum) has also presented a most impressive and

wonderful comparison. He explained, after having observed the sand of the gold mines in South Africa, that the sand which remained in the company of gold, became 'golden' in colour. So too, one will notice that the sand which contains coal, becomes black in colour.

After presenting this illustration, Hazrat then compared the 'golden sand' to the person who sincerely befriends and associates with the Ahlullah. Such a person will not only acquire the same colouring of 'gold', he will become gold.

Thus, in due course; on establishing ties with the Ahlullah, it becomes extremely easy to do those deeds that are righteous, virtuous and pleasing to Allah Ta'ala, and likewise it becomes easy to abstain from sins. One obtains the required courage to give up sins and practise on the Shariah.

Added to this, the ingredient of Ikhlaas (sincerity) which makes ones A'maal worthy of acceptance can only be obtained from the hearts of these Ahlullah, in their company.

